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A

SCHOOL GREEK GRAMMAR.



A
SCHOOL
GREEK GRAMMAR

BY
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PREFACE.

THIS work is an abridgment of the author's *Greek Grammar* which was published in 1879 in London and in Boston, U.S. The larger work was written primarily for the higher classes of classical schools, in the hope that it might supply the wants (for both study and reference) of even the best scholars until the beginning of their university studies. At the same time, it was thought that the parts in larger type with the paradigms could be used to advantage even with beginners in Greek. The author's experience with a much smaller grammar in the United States had shown that nearly all classical teachers there preferred to use the same text-book in all their classes, and that the grammar with which a boy began his study of Greek and Latin at school was generally carried to college, and was not always discarded even there.

This abridgment is intended for those who wish to begin the study of Greek with a small book, with the expectation of using a larger grammar after the elements are mastered. With this idea nearly all the notes which were

PREFACE.

intended for reference in the larger grammar have been omitted, and the other parts have been condensed as far as was consistent with clearness. Even now, the distinction of type will enable any teacher to make a still more elementary grammar of the present work. It must be distinctly understood, however, that this volume is utterly insufficient for all whose studies extend beyond ordinary Attic prose, although the brief sections on Homeric forms may enable younger pupils to read a little Homer with the help of a good teacher and a Homeric lexicon. All account of the Metres is therefore excluded, and most dialectic and poetic forms are omitted in the Catalogue of Verbs.

It has been the author's object to state the fundamental principles of Greek Grammar accurately and fully, so that the pupil may at least have nothing to unlearn hereafter. He has not thought it possible to do this in less space than is here given to the subject, believing that greater brevity would involve increased obscurity, and make the book really more difficult for beginners. To most of the principles here stated, however, many real or apparent exceptions occur, which cannot be included in a book like this; but when a pupil begins to notice these, he has already outgrown this abridgment.

Teachers are referred to the Preface of the larger grammar for an explanation of many points in the treatment of the subject which may be new to them, for a

discussion of some questions concerning the teaching of grammar, and for remarks on the pronunciation of Greek. In the same Preface will also be found an explanation of the apparent inconsistency of giving the present stems of *λύω*, *λέγω*, *λείπω*, &c., as *λυ-*, *λεγ-*, *λειπ-*, &c. (rather than as *λυο(ε)-*, &c.), and of retaining the fiction of the "connecting vowel," in both of which matters the example of G. Curtius, Hadley, and most other modern grammarians in their elementary works has been followed here. It may be doubted whether the more scientific doctrine on these subjects cannot be better understood by the help of the intermediate fictions; and the best authorities seem to have decided wisely that without some such simplifying process as is here adopted the subject of verbal stems is too abstruse for an elementary grammar.

The sections of the larger grammar and their subdivisions have generally been retained in the abridgment, so that references to these will apply to both works. The notes, however, generally do not correspond in their numbers, as these have been abridged by both condensation and omission. The present work, moreover, is hardly a book of reference.

HARVARD COLLEGE, CAMBRIDGE, MASS.

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A

SCHOOL GREEK GRAMMAR.

INTRODUCTION.

THE GREEK LANGUAGE AND DIALECTS.

THE Greek language is the language spoken by the Greek race. In the historic period, the people of this race called themselves by the name *Hellenes*, and their language *Hellenic*. We call them *Greeks*, from the Roman name *Graeci*. They were divided into Aeolians, Dorians, and Ionians. The Aeolians inhabited Aeolia (in Asia), Lesbos, Boeotia, and Thessaly; the Dorians inhabited Peloponnesus, Doris, Crete, some cities of Caria (in Asia), with the neighbouring islands, Southern Italy, and a large part of Sicily; the Ionians inhabited Ionia (in Asia), Attica, many islands in the Aegean Sea, and some other places.

The dialects of the Aeolians and the Dorians are known as the *Aeolic* and *Doric* dialects. In the language of the Ionians we must distinguish the *Old Ionic*, the *New Ionic*, and the *Attic* dialects. The Old Ionic or Epic is the language of the Homeric poems, the oldest Greek literature (before 800 B.C.). The New Ionic was the language of Ionia in the fifth century B.C., as it appears in Herodotus

INTRODUCTION.

and Hippocrates. The Attic was the language of Athens during her period of literary eminence (from about 500 to 300 B.C.).

The Attic dialect is the most cultivated and refined form of the Greek language. It is therefore made the basis of Greek Grammar, and the other dialects are usually treated, for convenience, as if their forms were merely variations of the Attic. This is a position, however, to which the Attic has no claim on the ground of age or primitive forms, in respect to which it holds a rank below the other dialects.

The Greek is descended from the same original language with the Indian (*i.e.* Sanskrit), Persian, German, Slavonic, Celtic, and Italian languages, which together form the Indo-European (sometimes called the Aryan) family of languages. Greek is most closely connected with the Italian languages (including Latin), to which it bears a relation similar to the still closer relation between French and Spanish or Italian. This relation accounts for the striking analogies between Greek and Latin, which appear in both roots and terminations; and also for the less obvious analogies between Greek and the German element in English, which are seen in a few words like *me*, *is*, *know*, &c.

PART I.

LETTERS, SYLLABLES, AND ACCENTS.

THE ALPHABET.

§ 1. THE Greek alphabet has twenty-four letters:—

Form.	Equivalent.	Name.	
Α α	a	Ἄλφα	<i>Alpha</i>
Β β	b	Βῆτα	<i>Beta</i>
Γ γ	g	Γάμμα	<i>Gamma</i>
Δ δ	d	Δέλτα	<i>Delta</i>
Ε ε	e (<i>short</i>)	*Ε ψιλόν	<i>Epsilon</i>
Ζ ζ	z	Ζῆτα	<i>Zeta</i>
Η η	e (<i>long</i>)	*Ητα	<i>Eta</i>
Θ θ	th	Θῆτα	<i>Theta</i>
Ι ι	i	*Ιῶτα	<i>Iota</i>
Κ κ	k or hard c	Κάππα	<i>Kappa</i>
Λ λ	l	Λάμβδα	<i>Lambda</i>
Μ μ	m	Μῦ	<i>Mu</i>
Ν ν	n	Νῦ	<i>Nu</i>
Ξ ξ	x	Ξι	<i>Xi</i>
Ο ο	o (<i>short</i>)	*Ο μικρόν	<i>Omicron</i>
Π π	p	Πι	<i>Pi</i>
Ρ ρ	r	*Ρῶ	<i>Rho</i>
Σ σ ς	s	Σίγμα	<i>Sigma</i>
Τ τ	t	Ταῦ	<i>Tau</i>
Υ υ	u or Latin y	*Υ ψιλόν	<i>Upsilon</i>
Φ φ	ph	Φι	<i>Phi</i>
Χ χ	kh	Χι	<i>Chi</i>
Ψ ψ	ps	Ψι	<i>Psi</i>
Ω ω	o, (<i>long</i>)	*Ω μέγα	<i>Omega</i>

NOTE 1. At the end of a word the form *s* is used, elsewhere the form *σ*; thus *οὐρασις*.

NOTE 2. The Greek had originally a consonant called *Vau* or *Digamma* (*F*), equivalent to *V* or *W*, which had not entirely disappeared in pronunciation when the Homeric poems were composed. Many forms which seem irregular are explained only on the supposition that *F* has been omitted: see § 53, 3, N. 1; § 54, N.; § 106, II., 2. *Digamma* in the form *Ϝ*, and the obsolete *Κορυφα* (*Q*), equivalent to *Q*, and the character *San* (*Ϻ*), a form of *Sigma*, are used as numerals (§ 76).

VOWELS AND DIPHTHONGS.

§ 2. The vowels are, *a*, *e*, *η*, *ι*, *ο*, *ω*, and *υ*. Of these, *e* and *ο* are always short; *η* and *ω* are always long; *a*, *ι*, and *υ* are sometimes short and sometimes long.

§ 3. The diphthongs (*δί-φθογγοι*, *double sounds*) are *αι*, *αυ*, *ει*, *ευ*, *οι*, *ου*, *ηυ*, *υι*, *αη*, *η*, *φ*. The union of a long vowel (*ᾱ*, *η*, *ω*) with *ι* forms the (so-called) *improper diphthongs* *αη*, *η*, *φ*.

NOTE. In *αη*, *η*, *φ*, the *ι* is now written below the first vowel, and is called *iota subscript*. But with capitals it is written in the line; as in *ΤΗ ΚΟΜΟΔΙΑΙ*, *τῇ κομῳδίᾳ*, and in *ᾠχετο*, *ᾤχετο*.

BREATHINGS.

§ 4. 1. Every vowel or diphthong at the beginning of a word has either the *rough* breathing (´) or the *smooth* breathing (˘). The rough breathing shows that the vowel is *aspirated*, i.e. that it is preceded by the sound of *h*; the smooth breathing shows that the vowel is not aspirated. Thus *ὄρων*, *seeing*, is pronounced *hōrōn*; but *ὄρων*, *of mountains*, is pronounced *ōrōn*.

NOTE. A diphthong takes the breathing (like the accent) upon its *second* vowel. But *αη*, *η*, and *φ* take it upon the first vowel, even when the *ι* is written in the line. Thus *οἶχεται*, *εὐφραίνεται*, *ἄλμυρ*; but *ᾤχετο* or *ᾠχετο*, *ᾤδω* or *ᾠδε*, *ᾤδεν* or *ᾠδεν*.

2. The consonant *ρ* is generally written *ῥ* at the beginning of a word, as in *ῥήτωρ* (*rhetor*), *ὁράτωρ*.

CONSONANTS.

§ 5. 1. The consonants are divided into

- labials*, π, β, φ, μ,
- palatals*, κ, γ, χ,
- linguals*, τ, δ, θ, σ, λ, ν, ρ.

2. The *double* consonants are ξ, ψ, ζ. Ξ is composed of κ and σ; ψ, of π and σ; and ζ generally arises from a combination of δ with a soft *s* sound.

§ 6. By another classification, the consonants are divided into *semivowels* and *mutes*.

1. The *semivowels* are λ, μ, ν, ρ, and σ; of which the first four are called *liquids*, and σ is called a *sibilant*. M and ν are also called *nasals*; to which must be added γ before κ, γ, χ, or ξ, where it has the sound of ν; as in ἄγκυρα (*ancora*), *anchor*.

2. The *mutes* are of three *orders* :—

- smooth mutes*, π, κ, τ,
- middle mutes*, β, γ, δ,
- rough mutes*, φ, χ, θ.

These again correspond in the following *classes* :—

- labial mutes*, π, β, φ,
- palatal mutes*, κ, γ, χ,
- lingual mutes*, τ, δ, θ.

§ 7. The only consonants which can stand at the end of a Greek word are ν, ρ, and σ. If others are left at the end in forming words (cf. § 46, 1), they are dropped.

NOTE. The only exceptions are found in the proclitics (§ 29) ἐκ and οὐκ (or οὐχ), which have other forms, ἐξ and οὐδ. Final ξ and ψ (κσ and ρσ) are no exceptions.

• EUPHONY OF VOWELS.

COLLISION OF VOWELS. HIATUS.

§ 8. A succession of two vowel sounds, not forming a diphthong, was generally displeasing to the Athenians.

In the middle of a word this could be avoided by *contraction* (§ 9). Between two words it could be avoided by *crasis* (§ 11), by *elision* (§ 12), or by adding a *movable consonant* (§ 13) to the former word.

CONTRACTION OF VOWELS.

- § 9. Two successive vowels, or a vowel and a diphthong, are often united by *contraction* in a single long vowel or a diphthong; as φιλέω, φιλω̄; φίλεε, φίλει; τίμαε, τίμα.

The regular use of contraction is one of the characteristics of the Attic dialect. It follows these general principles:—

1. When two vowels can form a diphthong (§ 3), they simply unite in one syllable: as τείχεϊ, τείχει; γεραϊ, γέραι.
2. If one of the vowels is ο or ω, they are contracted into ω; as δηλόητε, δηλω̄τε; φιλέωσι, φιλω̄σι; τιμάομεν, τιμω̄μεν; τιμάωμεν, τιμω̄μεν; δηλόω, δηλω̄. But εο, οο, and οε give ου; as γένεος, γένους; πλόος, πλοῦς; νόε, νοῦ.

NOTE. In contract adjectives in οος (§ 65) ο disappears by absorption before α and η, αι and η; as ἀπλόα, ἀπλᾶ; ἀπλόη, ἀπλῇ; ἀπλόαι, ἀπλαῖ; ἀπλόη, ἀπλῇ.

3. If the two vowels are α and ε (or η), the first vowel sound prevails, and we have ᾶ or η; as ἐτίμαε, ἐτίμα; τιμάητε, τιμᾶτε; τείχεα, τείχη.

Αα gives ᾶ, εη or ηε gives η; as μνάα, μνᾶ; φιλέητε, φιλήτε; τιμήντος, τιμῆντος.

But εε gives ει; as ἐφίλεε, ἐφίλει.

NOTE. In the first and second declensions, εα becomes ᾶ in the dual and plural, and in all numbers after a vowel or ρ (§§ 38, 65); it also becomes ᾶ in the third declension whenever it follows a vowel (§ 52, 2, N. 2; § 53, 3, N. 3). In the accusative plural of the third declension εᾶς becomes εῖς (§ 51, 2).

4. A vowel disappears by absorption before a diphthong beginning with the same vowel sound. E is absorbed before οι, and in contract nouns and adjectives also before αι. Thus, μνάαι, μναῖ; μνάα, μνῶ; φιλέει, φιλεῖ; φιλέη, φιλῇ; δηλόοι, δηλοῖ; νόω, νῶ; δηλόου, δηλοῦ; φιλέοι, φιλοῖ; χρύσει, χρυσοῖ; χρύσειαι, χρυσαῖ.

In other cases, a simple vowel followed by a diphthong is contracted with the *first vowel* of the diphthong,

and the second vowel disappears unless it can be retained as *iota subscript* (§ 3) in α, η, or φ. Thus, τιμάει, τιμά; τιμάη, τιμά; τιμάοι, τιμά; τιμάου, τιμά; φιλέου, φιλό; μεμνήοι, μεμνή; πλακόεις, πλακούς (see Note).

- NOTE. Οι and οη in verbs in ὦ give οι; as δηλόεις, δηλοῖς; δηλόη, δηλοῖ (cf. ἀπλόη, ἀπλῆ, 2, Note). Infinitives in αῖν and οῖν lose ι in the contracted form; as τιμάειν, τιμᾶν; δηλέειν, δηλοῦν (§ 98, N. 5). See also § 98, Notes 1, 2, 3.

5. Nouns in υς, gen. υος (§ 53, 2) contract υας to υς in the accusative plural.

§ 10. Two successive vowels, not forming a diphthong, are sometimes united in pronunciation without being contracted. Thus, θεοί may make but one syllable in poetry; στήθεα or χρυσέω may make two.

CRASIS AND ELISION.

§ 11. 1. A vowel or diphthong at the end of a word is sometimes contracted with one at the beginning of the following word, so that the two words become one. This is called *crasis* (κράσις, mixture). The *coronis* (´) is placed over the contracted syllable.

Crasis generally follows the laws of contraction (§ 9), but with these modifications:—

(α) A final diphthong drops its last vowel in crasis.

(β) The article drops its final vowel or diphthong in crasis before α. The particle τοί drops οι before α; and καί drops αι before η, αυ, ευ, ου, and the words ει, εις, ci, ai.

2. The following are examples of crasis:—

Τὸ ὄνομα, τοῖνομα; τὰ ἀγαθά, τᾶγαθά; τὸ ἐναντίον, τοῖναντίον; ὁ ἐκ, οὔκ; ὁ ἐπὶ, οἶπὶ; τὸ ἱμάτιον, τοῖμάτιον (§ 17, 1); ἃ ἄν, ἄν; καὶ ἄν, κᾶν; καὶ εἶτα, κῆτα;—ὁ ἀνὴρ, ἀνὴρ; οἱ ἀδελφοί, ἀδελφοί; τῶ ἄνδρ, τᾶνδρ; τὸ αὐτό, ταῦτό; τοῦ αὐτοῦ, ταῦτοῦ;—τοι ἄν, τᾶν (μέντοι ἄν, μεντᾶν); τοι ἄρα, τᾶρα;—καὶ αὐτός, καυτός; καὶ αὕτη, χαῦτη (§ 17, 1); καὶ εἰ, κεί; καὶ οὐ, κού; καὶ οἱ, οἰ; καὶ αἱ, χαί. So ἐγὼ οἶδα, ἐγῶδα; ὦ ἄνθρωπε, ὦνθρωπε; τῇ ἐπαρῇ, τῆπαρῇ; προέχων, προῦχων.

NOTE. If the first word is an article or relative with the rough breathing, this breathing is retained on the contracted syllable, taking the place of the *coronis*; as in ἄν, ἀνὴρ.

§ 12. 1. A short final vowel may be dropped when the next word begins with a vowel. This is called *elision*. An *apostrophe* (') marks the omission. *E.g.*

Δι' ἐμοῦ for διὰ ἐμοῦ; ἀντ' ἐκείνης for ἀντὶ ἐκείνης; λέγοιμ' ἄν for λέγοιμι ἄν; ἀλλ' εὐθύς for ἀλλὰ εὐθύς; ἐπ' ἀνθρώπων for ἐπὶ ἀνθρώπων. So ἐφ' ἐτέρῳ; νύχθ' ὅλην for νύκτα ὅλην (§ 17, 1; § 16, 1).

2. A short final vowel is generally elided also when it comes before a vowel in forming a compound word. Here no apostrophe is used. *E.g.* •

Ἀπ-αἰτέω (ἀπό and αἰτέω), δι-έβαλον (διά and ἔβαλον). So ἀφ-αἰρέω (ἀπό and αἰρέω, § 17, 1); δεχ-ήμερος (δέκα and ἡμέρα).

NOTE 1. The poets sometimes elide αι in the verbal endings -μαι, -σαι, -ται, and -σθαι.

NOTE 2. The prepositions περί and πρό, the conjunction ὅτι, *that*, and datives in ι of the third declension, are not elided.

MOVABLE CONSONANTS.

§ 13. 1. Most words ending in σι, and all verbs of the third person ending in ε, add ν when the next word begins with a vowel. This is called ν *movable*. *E.g.*

Πᾶσι δίδωσι ταῦτα; but πᾶσιν ἔδωκεν ἐκείνα. So δίδωσί μοι; but δίδωσιν ἐμοί.

NOTE 1. Ἔστί takes ν movable, like third persons in σι.

NOTE 2. Ν movable may be added at the end of a sentence or of a line of poetry.

2. Οὐ, *not*, becomes οὐκ before a smooth vowel, and οὐχ before a rough vowel; as οὐκ αὐτός, οὐχ οὗτος. Μή inserts κ in μη-έτι, *no longer* (like οὐκ-έτι).

• Ἐκ, *from*, becomes ἐξ (ἐκς) before a vowel; as ἐκ πόλεως, but ἐξ ἄστεος.

3. Οὕτως, *thus*, and some other words may drop σ before a consonant; as οὕτως ἔχει, οὕτω δοκεῖ.

METATHESIS AND SYNCOPE.

§ 14. 1. *Metathesis* is the transposition of two letters in a word; as in κράτος and κάρτος, *strength*; θάρσος and θράσος, *courage*.

2. *Syncops* is the omission of a vowel from the middle of a word ; as in *πατέρος*, *πατρός* (§ 57).

EUPHONY OF CONSONANTS.

- *§ 15. Initial *ρ* is doubled when a vowel precedes it in forming a compound word ; as in *ἀναρρίπτω* (*ἀνά* and *ρίπτω*). So after the syllabic augment ; as in *ἔρριπτον* (imperfect of *ρίπτω*). But after a diphthong it remains single ; as in *εὐροος*, *εὐρους*.

- § 16. The following rules apply chiefly to euphonic changes made in the final consonant of a stem in adding the endings, especially in forming and inflecting the tenses of verbs :—

1. Before a lingual mute (*τ*, *δ*, *θ*), a labial or palatal mute must be of the same order (§ 6, 2), and another lingual must be changed to *σ*. *E.g.*

Τέτριπται (for *τετριβ-ται*), *δέδεκται* (for *δεδεχ-ται*), *πλεχθῆναι* (for *πλεκ-θῆναι*), *ελείφθην* (for *ἐλειπ-θην*), *γράβδην* (for *γραφ-δην*). *Πέπεισται* (*πεπειθ-ται*), *ἐπέισθην* (*ἐπειθ-θην*), *ῆσται* (*ῆδ-ται*), *ἴσται* (*ιδ-τε*).

2. No mute can stand before *σ* except *π* and *κ* (in *ψ* and *ξ*). *B* and *φ* become *π* before *σ* ; *γ* and *χ* become *κ* ; *τ*, *δ*, and *θ* are dropped. *E.g.*

Τρίψω (for *τριβ-σω*), *γράψω* (for *γραφ-σω*), *λίξω* (for *λεγ-σω*), *πίσω* (for *πειθ-σω*), *ᾄσω* (for *ᾄδ-σω*), *σώμασι* (for *σωματ-σι*), *ἐλπίσι* (for *ελπιδ-σι*). So *φλέψ* (for *φλεβ-ς*), *ἐλπίς* (for *ελπιδ-ς*), *νύξ* (for *νυκτ-ς*). See examples under § 46, 2.

3. Before *μ*, a labial mute (*π*, *β*, *φ*) becomes *μ* ; a palatal mute (*κ*, *χ*) becomes *γ* ; and a lingual mute (*τ*, *δ*, *θ*) becomes *σ*. *E.g.*

Δέλειμμαι (for *λελειπ-μαι*), *τέτριμμαι* (for *τετριβ-μαι*), *γέγραμμαι* (for *γεγραφ-μαι*), *πέπλεγμαι* (for *πεπλεκ-μαι*), *τέτενγμαι* (for *τετευχ-μαι*), *ῆσμαι* (for *ῆδ-μαι*), *πέπεισ-μαι* (for *πεπειθ-μαι*).

4. In passive and middle endings, *σ* is dropped between two consonants. *E.g.*

Δέλειφθε (for *λελειπ-σθε*, § 16, 1), *γέγραφθε* (for *γεγραφ-σθε*), *γεγράφθαι* (for *γεγραφ-σθαι*), *πεφάνθαι* (for *πεφαν-σθαι*).

5. Before a labial mute (π , β , ϕ) ν becomes μ ; before a palatal mute (κ , γ , χ) it becomes γ (§ 6, 1). *E.g.*

Ἐμπιπτό (for ἐν-πιπτω), συμβαίνω (for συν-βαινω), ἐμφανής (for ἐν-φανής). Συγχέω (for συν-χεω), συγγενής (for συν-γενής). •

6. Before another liquid ν is changed to that liquid; before σ it is generally dropped, and the preceding vowel is lengthened (ϵ to $\epsilon\epsilon$, o to ou). *E.g.* •

Ἐλλείπω (for ἐν-λειπω), ἐμμένω (for ἐν-μενω), συρρέω (for συν-ρεω). Μέλας (for μελαν-ς), εἰς (for ἐν-ς), λύουσι (for λυο-νσι, § 112, 2, Note). So ἔσπεισ-μαι (from σπένδω) for ἐσπενδ-μαι, ἐσπενσ-μαι (§ 16, 3).

NOTE 1. The combinations $\nu\tau$, $\nu\delta$, $\nu\theta$, are often dropped together before σ (§ 16, 2 and 6), and the preceding vowel is lengthened, as above (§ 16, 6); as $\pi\acute{\alpha}\sigma\iota$ (for παντ-σι), γίγας (for γιγαντ-ς), λέουσι (for λεοντ-σι), τιθείσι (dat. plur. for τιθεντ-σι), τιθείς (for τιθεντ-ς), δούς (for δοντ-ς), σπείσω (for σπενδ-σω), πᾶσα (for παντ-σα).

NOTE 2. N standing alone before $\sigma\iota$ of the dative plural is dropped without lengthening the vowel; as δαίμοσι (for δαιμον-σι). Compare πᾶσι (for παντ-σι), N. 1.

NOTE 3. The preposition ἐν is not changed before σ , ρ , or ζ . Σύν becomes συσ- before σ and a vowel, but συν- before σ and a consonant or before ζ . Thus, ἐνράπτω, σύσσιτος, σύζυγος.

NOTE 4. A few verbs in $\nu\omega$ change ν to σ before $\mu\alpha\iota$ in the perfect middle; as φαίνω (stem φαν-), σκίζω, πέφασ-μαι (for πεφαν-μαι); here the ν reappears before $\sigma\alpha\iota$ in the second person, as in πέφαν-σαι. (See § 97, 4, with N. 2).

- § 17. 1. When a smooth mute (π , κ , τ) is brought before a rough vowel (either by elision or in forming a compound word), it is itself made rough. *E.g.*

Ἀφίημι (for ἀπ-ιημι), καθαίρω (for κατ-αίρεω), ἀφ' ὧν (for ἀπὸ ὧν), νύχθ' ὅλην (for νύκτα ὅλην, § 12, 1; § 16, 1).

2. In reduplications (§ 101, 1) an initial rough mute is always made smooth, to avoid two rough consonants in successive syllables. *E.g.*

Πέφυκα (for φεφυκα), perfect of φύω; κέχηνα (for χεχηνα), perf. of χάσσω; τέθηλα (for θεθηλα), perf. of θάλλω. So in τίθημι (for τι-θημι), § 121, 3.

NOTE. A similar change takes place in *ἐτίθην* (for *ἐθεθην*), aor. pass. from *θύω* (see § 60, 5); and *ἐτίθην* (for *ἐθεθην*) from *τίθημι*. See also forms of *θάπτω*, *bury*, and *τρέφω*, *nourish*, in the Catalogue of Verbs; and *θρίξ*, *hair*, gen. *τριχ-ός*, in § 60, 5.

3. The ending *θι* of the first aorist imperative passive becomes *τι* after *θη*; ~~αι~~ *λύθητι* (for *λυθη-θι*), *φάνθητι* (for *φανθη-θι*); but *φάνηθι*. (See § 116, 3.)

SYLLABLES.

- § 18. 1. A Greek word has as many syllables as it has separate vowels or diphthongs. The syllable next to the last is called the *penult* (pen-ultima, *almost last*); the one before the penult is called the *ante-penult*.
2. A *pure* syllable is one whose vowel or diphthong immediately follows another vowel or diphthong; as the last syllable of *φιλεω*, *οἰκία*, *χρῦσεος*.

QUANTITY OF SYLLABLES.

- § 19. 1. A syllable is long by *nature* when it has a long vowel or a diphthong; as in *τίμή*, *κτείνω*.
2. A syllable is long by *position* when its vowel is followed by two consonants or a double consonant; as in *ὄρνυξ*.
3. When a vowel *short by nature* is followed by a mute and a liquid, the syllable is *common* (i.e. either long or short); as in *τέκνον*, *ὑπνος*, *ὑβρις*. But in Attic poetry such a syllable is generally short; in other poetry it is generally long.
- § 20. The quantity of most syllables can be seen at once. Thus *η* and *ω* and all diphthongs are long by nature; *ε* and *ο* are short by nature. (See § 2.)

When *a*, *ι*, and *υ* are not long by position, their quantity must generally be learned by observation, But it is to be remembered that

1. Every vowel arising from contraction or crasis is^u long ; as *a* in γέρα (for γέραα), ἄκων (for ἀέκων), and κᾶν (for και ἄν).
2. The endings *ας* and *υς* are long when *υ* ὀρ *υτ* has been dropped before *σ* (§ 16, 6,* and N. 1).
3. The accent often shows the quantity of a vowel. (See § 21, 1 ; § 22.)

ACCENT.

GENERAL PRINCIPLES.

- § 21. 1. There are three accents, the *acute* (´), the *grave* (`), and the *circumflex* (˘). The acute can stand only on one of the last three syllables of a word, the circumflex only on one of the last two, and the grave only on the last. The circumflex can stand only on a syllable long by *nature*.

NOTE. The accent (like the breathing) stands on the second^o vowel of a diphthong. (See § 4, 1, Note.)

2. A word is called *oxytone* (*sharp-toned*) when it has the acute on the last syllable ; *paroxytone*, when it has the acute on the penult ; *proparoxytone*, when it has the acute on the antepenult.

A word is called *perispomenon* when it has the circumflex on the last syllable ; *properispomenon*, when it has the circumflex on the penult.

A word is called *barytone* (*grave* or *flat-toned*) when its last syllable has no accent.

3. When a word throws its accent as far back as possible (§ 22), it is said to have *recessive* accent. This is especially the case with verbs (§ 26).

§ 22. 1. The antepenult cannot be accented if the last syllable is long either by nature or by position. If accented, it takes the acute; as *πέλεμνς, ἀνθρωπος*.

2. The penult, if accented, takes the circumflex if it is long by nature and if *at the same time* the last syllable is short by nature, as *μῆλον, νῆσος, ἡλιξ*. Otherwise, if accented, it takes the acute.

NOTE 1. Final *αι* and *οι* are considered short in determining the accent; as *ἀνθρωποι, νῆσοι*. Except in the optative mood; as *τιμήσαι, ποιήσαι* (not *τίμησαι* or *ποιήσαι*).

NOTE 2. Genitives in *εως* and *εων* from nouns in *is* and *us* of the third declension (§ 53, 1), and all cases of nouns and adjectives in *ως* and *ων* of the *Attic* second declension (§ 42, 2), allow the acute on the antepenult; as *πόλεως, ἀνάγεων*.

§ 23. 1. An oxytone changes its acute to the grave before other words in the same sentence; as *τοὺς πονηροὺς ἀνθρώπους* (for *τοὺς πονηροὺς ἀνθρώπους*).

NOTE. This change is not made before *enclitics* (§ 28) nor before an elided syllable (§ 24, 3), nor in the interrogative *τίς, τί* (§ 84).

2. When a dissyllabic preposition follows its case, it throws its accent back to the penult; as *τούτων πέρι*, *about these*.

ACCENT OF CONTRACTED SYLLABLES.

§ 24. 1. A contracted syllable is accented if either of the original syllables had an accent. If it is a penult or antepenult, the accent is regular (§ 22). If it is a final syllable, it is circumflexed; but if the original word had the acute on the last syllable, this is retained. *E.g.*

Τιμώμενος from *τιμαόμενος*, *φιλεῖτε* from *φιλέετε*, *τιμῶ* from *τιμάω*; but *βεβώς* from *βεβαώς*.

2. In *crasis*, the accent of the first word is lost and that of the second remains; as *τάγαθά* for *τὰ ἀγαθὰ*, *ἐγὼ οἶδα*, *κἄτα* for *καὶ εἶτα*, *τάλλα* for *τὰ ἄλλα*.

3. In elision, oxytone prepositions and conjunctions lose their accent with the elided vowel; other oxytones throw the accent back to the penult, but without changing the acute to the grave (§ 23, 1, Note). *E.g.*

Ἐπ' αὐτῷ for ἐπὶ αὐτῷ, ἀλλ' εἶπεν for ἀλλὰ εἶπεν, φήμ' ἐγὼ for φημί ἐγώ, κάκ' ἔπη for κακὰ ἔπη.

ACCENT OF NOUNS AND ADJECTIVES.

- § 25. 1. The place of the accent in the nominative singular must generally be learned by observation. The other cases accent *the same syllable* as the nominative, if the last syllable permits (§ 22); otherwise, the following syllable. *E.g.*

Θάλασσα, θαλάσσης, θάλασσαν, θάλασσαι, θαλάσσαις; κόραξ, κόρακος, κόρακες, κοράκων; πρᾶγμα, πράγματος, πραγμάτων; ὁδός, ὁδόντος, ὁδόντων, ὁδοῦσιν.

2. The last syllable of the genitive and dative of oxytones of the first and second declensions is circumflexed. In nouns of the *first* declension, *ων* of the genitive plural is circumflexed. *E.g.*

Τιμῆς, τιμῇ, τιμαῖν, τιμῶν, τιμαῖς; θεοῦ, θεῷ, θεοῖν, θεῶν, θεοῖς; also δικῶν, δοξῶν (from δίκη, δόξα).

NOTE. The genitive and dative of the Attic second declension (§ 42, 2) are exceptions.

3. Most monosyllables of the third declension accent the last syllable in the genitive and dative of all numbers: here *ων* and *οιν* are circumflexed. *E.g.*

θῆς, servant, θητός, θηρί, θητοῖν, θητῶν, θησί.

ACCENT OF VERBS.

- § 26. Verbs throw the accent as far back as the last syllable permits; as βουλευῶ, βουλευόμεν, βουλευούσιν; παρέχω, ἀποδίδομι, ἀπόδοτε.

NOTE 1. The accent of a compound verb can never precede the augment: thus παρῆχον (not παρείχον).

NOTE 2. Participles in *inflection* are accented as nouns (§ 25, 1), not as verbs. Thus, βουλευῶν has its neuter βουλευόν.

NOTE 3. *Exceptions to § 26* :—(1) The first aorist active infinitive, the second aorist middle infinitive, the perfect passive infinitive and participle, and infinitives in *ναι* and *μεν* accent the penult. Thus, *βουλεύσθαι, γενέσθαι, λελύσθαι, λελυμένος, ιστάναι, δίδόναι, λελυκέναι*.

(2) The second aorist active participle, participles in *εις, ους, υς, and ως*, and present participles in *ας* from verbs in *μι*, are oxytone. Thus, *λιπών, λυθείς, διδούς, δεικνύς, λελυκώς, ιστάς* (pres.); but *λύσας* and *στήσας* (aor.).

(3) The following *circumflex* the last syllable: the second aorist active infinitive in *ειν*, and the second person singular in *ου* of the second aorist middle imperative, except when the latter is compounded with a *dissyllabic* preposition (not elided). Thus, *λιπεῖν, λιποῦ, προδοῦ, ἀφοῦ* (but *κατάθου*).

ENCLITICS.

§ 27. An *enclitic* is a word which loses its own accent, and is pronounced as if it were part of the preceding word; as *ἄνθρωποι τε* (like *hominēsq̄ue* in Latin). The enclitics are:

1. The personal pronouns *μοῦ, μοί, μέ; σου, σοί, σέ; οὔ, οἱ, ἐ,* and (in poetry) *σφίσι*; with many poetic forms (§ 79, 1, N. 2).
2. The indefinite pronoun *τις, τὶ*, in all forms; and the indefinite adverbs *πού, ποθί, πῇ, ποί, ποθέν, ποτέ, πῶ, πῶς* (§ 87).
3. The present indicative of *εἰμί, δε*, and of *φημί, say*, except the forms *εἶ* and *φῆς*.
4. The particles *γέ, τέ, τοί, πέρ, νύν* (not *νῦν*). Also the inseparable *-δε* in *ὅδε, τοῦσδε, &c.*

§ 28. The word before an *enclitic* retains its own accent, and does not change a final acute to the grave (§ 23, 1).

1. If its last syllable is accented, the accent of the enclitic is merely dropped; as *τιμαί τε, τιμῶν τε, σοφός τις, καλῶς φησιν*.
2. If its last syllable is unaccented and it has not the acute on the penult, it receives from the enclitic an acute on the last syllable as a second accent, while the enclitic loses its accent; as *ἄνθρωπός τις, δεῖξόν μοι, παῖδάς τις, οὗτός ἐστιν, εἰ τις*.

3. If it has the acute on the penult, it receives no second accent. A monosyllabic enclitic here drops its accent; a dissyllabic enclitic retains it. Thus, *τούτου γε, πόσος τε, ἄνδρες τινές* (but *παῖδες τινες*), *οὕτω φησὶν* (but *οὗτός φησιν*).

NOTE 1. Emphatic enclitics retain their accent. This occurs especially when they begin a sentence, and when the preceding syllable is elided. *Ἔστι* becomes *ἔστι* at the beginning of a sentence, and when it signifies *existence* or *possibility*; so after *οὐκ, μή, εἰ, ὥς, καί, ἀλλ'* (for *ἀλλά*), and *τοῦτ'* (for *τοῦτο*).

NOTE 2. When several enclitics occur in succession, each takes an acute from the following, the last remaining without accent; as *εἰ τίς τί σοί φησιν*, if any one is saying anything to you.

NOTE 3. A compound word ending in an enclitic is accented as if the enclitic were a separate word. Thus, *οὔτινος, φτίνι, ὄντινων, ὥσπερ, ὥστε, οἷδε, τοῦσδε, εἰτε, οὔτε, μήτε*, are only apparent exceptions to § 22.

PROCLITICS.

- § 29. A *proclitic* is a word which has no accent. The proclitics are the articles *ὁ, ἡ, οἱ, αἱ*, and the particles *εἰ, ὥς, οὐ (οὐκ, οὐχ), εἰς (ἐς), ἐκ (ἐξ), ἐν*.

NOTE. *Οὐ* takes the acute at the end of a sentence; as *πῶς γάρ οὐ; for why not?*

DIALECTIC CHANGES IN LETTERS.

- § 30. The Ionic dialect is marked by the use of *η* where the Attic has *α*, and the Doric by the use of *ε* where the Attic has *η*. Thus, Ionic *γενεή* for *γενεά*, *ἴησομαι* for *ἴσσομαι*; Doric *τιμᾶσῶ* for *τιμήσω* (from *τιμάω*). The Ionic does not avoid successive vowels, like the Attic; and it therefore very often omits contraction (§ 9).

PUNCTUATION MARKS.

- § 31. The Greek uses the *comma* (,) and the *period* (.) like the English. It has also a *colon*, a point above the line (·), which is equivalent to the English colon and semicolon. Its mark of interrogation (;) is the same as the English semicolon.

PART II.

INFLECTION.

- § 32. 1. INFLECTION is a change in the form of a word, made to express its relation to other words. It includes the *declension* of nouns, adjectives, and pronouns, and the *conjugation* of verbs.
2. Every inflected word has a fundamental part, which is called the *stem*. To this are appended various letters or syllables, called *endings*, to form cases, tenses, persons, numbers, &c.

NOTE. Most words contain a still more primitive element than the stem, which is called the *root*. Thus, the stem of the verb τιμάω, *honour*, and that of the noun τιμή, is τιμα-, that of τίσις, *payment*, recompense, is τισι-, that of τίμιος, *held in honour*, is τιμιο-, that of τίμημα (τιμήματος), *valuation*, is τιμηματ-; but all these stems are developed from one root, τι-, which is seen pure in the verb τίω, *honour*. In τίω, therefore, the stem of the verb and the root are the same.

The stem itself may be modified and assume various forms in different parts of a noun or verb. Thus the same verbal stem may in different tenses appear as λιπ-, λειπ-, and λοιπ-; and the same nominal stem may appear as τιμα- and τιμη-.

- § 33. 1. There are three *numbers*: the singular, the dual, and the plural. The singular denotes one object, the plural more than one. The dual may be used to denote two objects, but even here the plural is more common.

2. There are three *genders*; the masculine, the feminine, and the neuter.

NOTE 1. The *grammatical* gender in Greek is very often different from the *natural* gender. Especially many names of things are masculine or feminine. A Greek noun is called masculine, feminine, or neuter, when it requires an adjective or article to take the form adapted to either of these genders. The gender is often indicated by prefixing the article; as (ὁ) *ἀνὴρ*, *man*; (ἡ) *γυνή*, *woman*; (τὸ) *πρᾶγμα*, *thing*. (See § 78.)

NOTE 2. Nouns which may be either masculine or feminine are said to be of the *common* gender: as (ὁ, ἡ) *θεός*, *God* or *Goddess*.

NOTE 3. The gender must often be learned by observation. But names of males are generally masculine, and names of females feminine. Most names of *rivers*, *winds*, and *months* are masculine; and most names of *countries*, *towns*, *trees*, and *islands* are feminine. Most nouns denoting *qualities* or *conditions* are feminine; as ἡ *ἀρετή*, *virtue*, ἡ *ἐλπίς*, *hope*. Diminutive nouns are generally neuter; as τὸ *παιδίον*, *child*.

3. There are five *cases*; the nominative, genitive, dative, accusative, and vocative.

The nominative and vocative plural are always alike. In neuters, the nominative, accusative, and vocative are alike in all numbers; and in the plural these cases end in *ᾱ*. The nominative, accusative, and vocative dual are always alike; and the genitive and dative dual are always alike.

NOTE 1. The cases have in general the same meaning as the corresponding cases in Latin; as Nom. *a man* (as subject), Gen. *of a man*, Dat. *to* or *for a man*, Accus. *a man* (as object), Voc. *O man*. The chief functions of the Latin ablative are divided between the Greek genitive and dative. (See Remark before § 157.)

NOTE 2. All the cases except the nominative and vocative are called *oblique* cases.

NOUNS.

§ 34. There are three declensions of nouns, in which also all adjectives and participles are included.

FIRST DECLENSION.

§ 35. The nominative singular of feminines of the first declension ends in *a* or *η*; that of masculines ends in *ας* or *ης*.

NOTE. The stem of nouns of this declension ends originally in *a*, which is often modified to *η* in the singular.

§ 36. The following table shows the *terminations* in all the cases of this declension. These consist of the final *a* (or *η*) of the stem united with the *case-endings*.

SINGULAR.				DUAL.		PLURAL.	
	<i>Feminine.</i>		<i>Masculine.</i>	<i>Masc. & Fem.</i>		<i>Masc. & Fem.</i>	
N.	<i>a</i>	<i>η</i>	<i>ās</i>	<i>ης</i>	N. A. V. <i>ā</i>	N.	<i>αι</i>
G.	<i>ās</i> or <i>ης</i>	<i>ης</i>	<i>ου</i> (for <i>ao</i>)		G. D.	<i>αιν</i>	<i>ων</i> (for <i>άων</i>)
D.	<i>ε</i> or <i>η</i>	<i>η</i>	<i>ε</i>	<i>η</i>		D.	<i>αις</i>
A.	<i>αν</i>	<i>ην</i>	<i>αν</i>	<i>ην</i>		A.	<i>ας</i>
V.	<i>a</i>	<i>η</i>	<i>ā</i>	<i>η</i> or <i>η</i>		V.	<i>αι</i>

37. 1. The nouns (*ή*) *τιμή*, *honour*, (*ή*) *οικία*, *house*, (*ή*) *χώρα*, *land*, (*ή*) *Μούσα*, *Muse*, (*ό*) *πολίτης*, *citizen*, (*ό*) *ταμίας*, *steward*, are thus declined:—

<i>Singular.</i>			
Nom.	<i>τιμή</i>	<i>οικία</i>	<i>χώρα</i>
Gen.	<i>τιμης</i>	<i>οικίας</i>	<i>χώρας</i>
Dat.	<i>τιμῇ</i>	<i>οικίᾳ</i>	<i>χώραῃ</i>
Acc.	<i>τιμήν</i>	<i>οικίαν</i>	<i>χώραν</i>
Voc.	<i>τιμή</i>	<i>οικίᾶ</i>	<i>χώρα</i>
<i>Dual.</i>			
N. A. V.	<i>τιμά</i>	<i>οικίᾱ</i>	<i>χώρα</i>
G. D.	<i>τιμάων</i>	<i>οικίαων</i>	<i>χώραων</i>

Plural.

Nom.	τιμαί	οικίαι	χώραι
Gen.	τιμῶν	οικιών	χωρῶν
Dat.	τιμαῖς	οικίαις	χωραῖς
Acc.	τιμάς	οικιάς	χώρας
Voc.	τιμαί	οικίαι	χώραι

Singular.

Nom.	Μούσα	πολίτης	ταμίας
Gen.	Μούσης	πολίτου	ταμίου
Dat.	Μούσῃ	πολίτῃ	ταμίῃ
Acc.	Μούσαν	πολίτην	ταμίαν
Voc.	Μούσα	πολίτα	ταμίᾱ

Dual.

N. A. V.	Μούσα	πολίτα	ταμία
G. D.	Μούσαιιν	πολίταιιν	ταμίαιιν

Plural.

Nom.	Μούσαι	πολίται	ταμιαί
Gen.	Μουσῶν	πολιτῶν	ταμιῶν
Dat.	Μούσαις	πολίταις	ταμιαίς
Acc.	Μούσας	πολίτας	ταμίας
Voc.	Μούσαι	πολίται	ταμιαί

The following show varieties of quantity and accent :—

θάλασσᾱ, sea, θαλάσσης, θαλάσση, θάλασσαν; Pl. θάλασσαι, &c.

γέφυρᾱ, bridge, γεφύρας, γεφύρα, γέφυραν; Pl. γέφυραι, &c.

σκιᾱ, shadow, σκιᾱς, σκιᾱ, σκιάν; Pl. σκιαί, σκιῶν, σκιαῖς, &c.

γνώμη, opinion, γνώμης, γνώνη, γνώμην; Pl. γνώμαι, γνωμῶν, &c.

κριτής, judge, κριτοῦ, κριτῇ, κριτήν, κριτά; Pl. κριταί, κριτῶν, &c.

2. Nouns ending in *a* preceded by *ε*, *ι*, or *ρ*, and a few proper names, retain *a* throughout the singular, and are declined like *οικία* or *χώρα*. Other nouns in *a* are declined like *Μούσα*.

NOTE 1. The nouns in *ης* which have *ᾱ* in the vocative singular (like *πολίτης*) are chiefly those in *της*, national appellatives (like *Πέρσης*, a *Persian*, voc. *Πέρσᾱ*), and compounds (like *γεω-μέτρης*, a *geometer*, voc. *γεωμέτρα*). Most other nouns in *ης* have the vocative in *η*; as *Κρονίδης*, son of *Kronos*, *Κρονίδη*.

NOTE 2. The termination *a* of the nominative singular is always short when the genitive has *ης*. It is generally long when the genitive has *ας*; exceptions can always be seen by the accent (§ 22).

NOTE 3. *As* of the accusative singular and *a* of the vocative singular agree in quantity with *a* of the nominative.

Contract Nouns of the First Declension.

§ 38. Most nouns in *aa*, *ea*, and *eas*, are contracted (§ 9).
Μνάα, μνᾶ, mīna, συκέα, συκῆ, fig-tree, and *Ἑρμέας, Ἑρμῆς, Hermes (Mercury)*, are thus declined:—

<i>Singular.</i>					
Nom.	(μνάα) μνᾶ	(συκέα) συκῆ	(Ἑρμέας)	Ἑρμῆς	
Gen.	(μνάας) μνᾶς	(συκέας) συκῆς	(Ἑρμέου)	Ἑρμῶ	
Dat.	(μνάᾳ) μνῇ	(συκέᾳ) συκῇ	(Ἑρμέᾳ)	Ἑρμῇ	
Acc.	(μνάαν) μνᾶν	(συκέαν) συκῆν	(Ἑρμέαν)	Ἑρμῆν	
Voc.	(μνάα) μνᾶ	(συκέα) συκῆ	(Ἑρμέα)	Ἑρμῆ	
<i>Dual.</i>					
N. A. V.	(μνάα) μνᾶ	(συκέα) συκᾶ	(Ἑρμέα)	Ἑρμῶ	
G. D.	(μνάων) μναῖν	(συκαίων) συκαῖν	(Ἑρμέων)	Ἑρμαῖν	
<i>Plural.</i>					
Nom.	(μνάαι) μναί	(συκαίαι) συκαί	(Ἑρμέαι)	Ἑρμαί	
Gen.	(μναῶν) μναῶν	(συκεῶν) συκαῶν	(Ἑρμεῶν)	Ἑρμῶν	
Dat.	(μνάαις) μναῖς	(συκαίαις) συκαῖς	(Ἑρμαῖς)	Ἑρμαῖς	
Acc.	(μνάας) μνᾶς	(συκέας) συκαῖς	(Ἑρμέας)	Ἑρμᾶς	
Voc.	(μνάαι) μναί	(συκαίαι) συκαί	(Ἑρμέαι)	Ἑρμαί	

Homeric Forms.

§ 39. Homer has these peculiar forms:—

Nom. Sing. Sometimes *ᾶ* for *ης*; as *ἰππῶτα* for *ἰππότης*, *horseman*. *Gen. Sing.* For *ου*, *ᾶο*, *εω*, sometimes *ω*; as *Ἄρπειδαο*, *Ἄρπειδεω*, *βορέω*. *Gen. Plur.* *δων*, *έων* (whence, by contraction, Attic *ῶν*); as *ναυτῶν*, *ναυτίων* (Att. *ναυτῶν*). *Dat. Plur.* *ησι*, *ης*; as *Μούσησι* or *Μούσης* (*Μούσαις*).

SECOND DECLENSION.

§ 40. The nominative singular of most nouns of the second declension ends in *ος* or *ον* (gen. *ου*). Those in *ος* are masculine, rarely feminine; those in *ον* are neuter.

NOTE. The stem of nouns of this declension ends in *o*, which is sometimes lengthened to *ω*. It becomes *ε* in the vocative singular; and *α* in the nominative, accusative, and vocative plural of neuters.

§ 41. The following table shows the terminations of nouns in *ος* and *ων* in this declension, that is, the final vowel of the stem united with the case-endings:—

SINGULAR.		DUAL.	PLURAL.	
Masc. & Fem.	Neuter.	Masc., Fem., & Neuter.	Masc. & Fem.	Neuter.
Nom.	<i>ος</i> <i>ων</i>		Nom.	<i>οι</i> <i>α</i>
Gen.	<i>ου</i> (for <i>οο</i>)	N. A. V. <i>ω</i> (for <i>ο</i>)	Gen.	<i>ων</i> (for <i>οων</i>)
Dat.	<i>ω</i> (for <i>οι</i>)	G. D. <i>οιν</i>	Dat.	<i>οις</i>
Acc.	<i>ον</i>		Acc.	<i>ους</i> <i>α</i>
Voc.	<i>ε</i> <i>ον</i>		Voc.	<i>οι</i> <i>α</i>

§ 42. 1. The nouns (*ὁ*) *λόγος*, *word*, (*ὁ, ἡ*) *ἄνθρωπος*, *man* or *human being*, (*τὸ*) *δῶρον*, *gift*, are thus declined:—

Singular.

Nom.	<i>λόγος</i>	<i>ἄνθρωπος</i>	<i>δῶρον</i>
Gen.	<i>λόγου</i>	<i>ἀνθρώπου</i>	<i>δώρου</i>
Dat.	<i>λόγῳ</i>	<i>ἀνθρώπῳ</i>	<i>δώρῳ</i>
Acc.	<i>λόγον</i>	<i>ἄνθρωπον</i>	<i>δῶρον</i>
Voc.	<i>λόγε</i>	<i>ἄνθρωπε</i>	<i>δῶρον</i>

Dual.

N. A. V.	<i>λόγῳ</i>	<i>ἀνθρώπῳ</i>	<i>δώρῳ</i>
G. D.	<i>λόγουιν</i>	<i>ἀνθρώποιν</i>	<i>δώροιιν</i>

Plural.

Nom.	<i>λόγοι</i>	<i>ἄνθρωποι</i>	<i>δῶρα</i>
Gen.	<i>λόγων</i>	<i>ἀνθρώπων</i>	<i>δώρων</i>
Dat.	<i>λόγοις</i>	<i>ἀνθρώποις</i>	<i>δώροις</i>
Acc.	<i>λόγους</i>	<i>ἀνθρώπους</i>	<i>δῶρα</i>
Voc.	<i>λόγοι</i>	<i>ἄνθρωποι</i>	<i>δῶρα</i>

Thus decline *νόμος*, *law*, *κίνδυνος*, *danger*, *ποταμός*, *river*, *βίος*, *life*, *θάνατος*, *death*, *σῆκον*, *fig*, *ἱμάτιον*, *outer garment*, and *θεός*, *God* (with voc. sing. *θεός*).

2. A few masculines and feminines end in *ως* (gen. *ω*), and a few neuters in *ων* (gen. *ω*). This is called the *Attic declension*. The nouns (ὁ) *νεώς*, *temple*, and (τὸ) *ἀνώγειον*, *hall*, are thus declined:—

Singular.		Dual.		Plural.	
Nom.	νεώς			Nom.	νεῶ
Gen.	νεῶ	N. A. V.	νεῶ	Gen.	νεῶν
Dat.	νεῶ	G. D.	νεῶν	Dat.	νεῶς
Acc.	νεῶν			Acc.	νεῶς
Voc.	νεῶς			Voc.	νεῶ
N. A. V.	ἀνώγειον	N. A. V.	ἀνώγειω	N. A. V.	ἀνώγειω
Gen.	ἀνώγειω	G. D.	ἀνώγειον	Gen.	ἀνώγειων
Dat.	ἀνώγειω			Dat.	ἀνώγειως

The accent of these nouns is irregular (§ 22, N. 2; § 25, 2, Note).

NOTE. Some masculines and feminines of this class may drop *ν* of the accusative singular; as *λαγώς*, accus. *λαγῶν* or *λαγῶ*.

Contract Nouns of the Second Declension.

§ 43. Many nouns in *εος*, *οος*, *εον*, and *οον* are contracted. *Νόος*, *νοῦς*, *mind*, and *ὀστέον*, *ὀστούν*, *bone*, are thus declined:—

Singular.		Dual.		Plural.	
Nom.	(νόος) νοῦς			Nom.	(νόοι) νοί
Gen.	(νόου) νοῦ	N. V. A. (νόω)	νό	Gen.	(νοων) νῶν
Dat.	(νόφ) νῶ	G. D. (νόοιν)	νοῖν	Dat.	(νόοις) νοίς
Acc.	(νόον) νοῦν			Acc.	(νόους) νοῖς
Voc.	(νόε) νοῦ			Voc.	(νόοι) νοί
N. A. V.	(ὀστέον) ὀστούν	N. A. V. (ὀστέω)	ὀστώ	N. V. A. (ὀστέα)	ὀστᾶ
Gen.	(ὀστέου) ὀστέου	G. D. (ὀστέοιν)	ὀστέιν	Gen.	(ὀστέων) ὀστέων
Dat.	(ὀστέφ) ὀστέφ			Dat.	(ὀστέοις) ὀστέοις

NOTE. The accent of the contracted N. A. V. dual is irregular. (See § 24, 1.) For *εφ* contracted to *ᾱ* see § 9, 3, Note.

Homeric Forms.

- § 44. *Gen. Sing.* *οιο* for *ου*; as *θεοιο* for *θεου*.
Gen. and Dat. Dual. *ουν* for *ουιν*; as *ἱππουιν* for *ἱππων*.
Dat. Plur. *οισι* for *οις*; as *ἱπποισι* for *ἱπποισ*.

THIRD DECLENSION.

- § 45. 1. This declension includes all nouns not belonging to either the first or the second. Its genitive singular ends in *ος* (sometimes *ως*).
2. The stem of a noun of the third declension cannot always be determined by the nominative singular; but it is generally found by dropping *ος* (or *ως*) of the genitive. The cases are formed by adding to the stem the following *endings* (which here are not united with any letter of the stem):—

SINGULAR.		DUAL.		PLURAL.	
<i>Masc. & Fem.</i>	<i>Neuter.</i>	<i>Masc., Fem., Neut.</i>		<i>Masc. & Fem.</i>	<i>Neut.</i>
Nom. <i>ς</i>	None.			Nom. <i>ες</i>	<i>ᾶ</i>
Gen. <i>ος, ως</i>		N. A. V. <i>ε</i>		Gen. <i>ων</i>	
Dat. <i>ι</i>		G. D. <i>ουν</i>		Dat. <i>οι</i>	
Acc. <i>ᾱ</i> or <i>υ</i>	None.			Acc. <i>ας</i>	<i>ᾶ</i>
Voc. None, or like N.	None.			Voc. <i>ες</i>	<i>ᾶ</i>

FORMATION OF CASES.

Nominative Singular.

- § 46. 1. In neuters, the nominative singular is generally the same as the stem. Stems ending in *τ* (including *ντ*) regularly drop the *τ* (§ 7). *E.g.*

Σῶμα, *body*, *σώματ-ος*; *μέλαν* (neuter of *μέλις*), *black*, *μέλαν-ος*; *λύσαν* (neuter of *λύγας*), *having loosed*, *λύσαντ-ος*; *πάν*, *all*, *παντ-ός*; *τιθέν*, *placing*, *τιθέντ-ος*; *χαρίεν*, *graceful*, *χαρίεντ-ος*; *διδόν*, *giving*, *διδόντ-ος*; *λέγων*, *saying*, *λέγοντ-ος*; *δεικνύν* (*ῥ*), *showing*, *δεικνύντ-ος*. For the masculine nominatives of these adjectives and participles, see below, § 46, 2.

2. Masculine and feminine stems, except those in *ν*, *ρ*, and *οντ* (under 3 and 4), form the nominative singular by adding *ς* and making the needful euphonic changes (§ 16). *E.g.*

• Φύλαξ, *guard*, φύλακ-ος; γύψ, *vulture*, γυπ-ός; φλέψ, *vein*, φλεβ-ός (§ 16, 2); ἐλπίς (φοῦ ἐλπιδς), *hope*, ἐλπίδ-ος (§ 16, 2); χάρις, *grace*, χάριτ-ος; ὄρνις, *bird*, ὀρνιθ-ος; νύξ, *night*, νυκτ-ός; μάστιξ, *scourge*, μάστιγ-ος; σάλπιγξ, *trumpet*, σάλπιγγ-ος. So Αἴας, *Ajax*, Αἴαντ-ος (§ 16, 6, N. 1); λύσας, λύσαντ-ος; πᾶς, παντ-ός; τιθεῖς, τιθέντ-ος; χαρίεις, χαριέντ-ος; δεικνύς (ῡ), δεικνύντ-ος. (The *neuters* of the last five words, λύσαν, πᾶν, τιθέν, χαρίεν, and δεικνύν, are given under § 46, 1.)

3. Masculine and feminine stems in *ν* and *ρ* lengthen the last vowel, if it is short, but are seldom changed otherwise in the nominative. *E.g.*

Αἰών, *age*, αἰών-ος; δαίμων, *divinity*, δαίμων-ος; λιμήν, *harbour*, λιμέν-ος; θήρ, *beast*, θηρ-ός; ἀήρ, *air*, αἶρ-ος.

4. Masculine stems in *οντ* generally drop *τ*, and form the nominative like stems in *ν* (§ 46, 3). *E.g.*

Λέων, *lion*, λέοντ-ος; λέγων, *speaking*, λέγοντ-ος; ὢν, *being*, ὄντ-ος.

NOTE. Participles in *ους* and *ως*, and some nouns in *ους*, are exceptions.

Accusative Singular.

- § 47. 1. Most masculines and feminines with consonant stems form the accusative singular by adding *ᾱ* to the stem; as, φύλαξ (φυλακ-), φύλακα; λέων (λεοντ-), λιόν, λέοντα.

2. Nouns in *ις*, *υς*, *αυς*, and *ους*, if the stem ends in a vowel or diphthong, change *ς* of the nominative to *ν*; as πόλις, *state*, πόλιν; ἰχθύς, *fish*, ἰχθύν; ναῦς, *ship*, νοῦν; βοῦς, *ox*, βοῦν.

But if the stem ends in a consonant, *barytones* of these classes have *ν* in prose (rarely *α*) and *ν* or *α* in poetry, while others have only the form in *α*; as ἔρις, *strife*, ἔριν (poetic also ἔριδα); ὄρνις, *bird*, ὄρνιν (poetic ὀρνιθα); εὐελπίς, *hopeful*, εὐελπιν (εὐέλπιδα), while ἐλπίς, *hope*, has only ἐλπίδα; πούς (ποδ-), *foot*, πόδα; παῖς (παιδ-), *child*, παῖδα.

Vocative Singular.

§ 48. 1. The vocative singular of masculines and feminines is generally the same as the nominative.

2. But in the following cases it is the same as the stem:—

(a) In *barytones* with liquid stems; as δαίμων (δαιμον-), *divinity*, voc. δαῖμον.

(b) In *barytone* nouns and adjectives (but *not* participles) whose stems end in ντ, final τ of the stem being dropped (§ 7); as γίγας (γιγαντ-), *giant*, voc. γίγαν.

(c) In nouns and adjectives in ις (except those in ῖς, ῖνος), ες, υς, and αυς. These drop σ of the nominative to form the vocative; as τυραννίς (τυραννιδ-), *tyranny*, voc. τυραννί (§ 7); πόλις (πολι-), *state*, voc. πόλι.

(d) In nouns and adjectives in ης, gen. εος (ους), which form the vocative in ες (§ 52, 1, N.); as τριήρης, voc. τριῆρες; ἀληθής, voc. ἀληθές.

3. Nouns in ώ, gen. οὺς (§ 55), form the vocative in οῖ.

Dative Plural.

§ 49. The dative plural is formed by adding σι to the stem.
E.g.

Φύλαξ (φυλακ-), φύλαξι; ῥήτωρ (ῥητορ-), ῥήτορσι; ἐλπίς (ἐλπιδ-), ἐλπίσι; πούς (ποδ-), ποσί; λέων (λεοντ-), λέουσι; δαίμων (δαιμον-), δαίμοσι; τιθείς (τιθεντ-), τιθείσι; βασιλεὺς (βασιλευν-), βασιλεῦσι; βους (βου-), βουσί; γραῦς (γραυν-), γραυσί (§ 54). For the euphonic changes, see § 16, 2 and 6.

For a change in syncopated nouns, see § 57.

NOUNS WITH MUTE OR LIQUID STEMS.

§ 50. The following are examples of the most common forms of nouns of the third declension with mute or liquid stems.

For the formation of the cases of these nouns, see §§ 46—49. For euphonic changes in nearly all, see § 16, 2 and § 46. For special changes in λέων and γίγας, see § 16, 6, N. 1.

I. MASCULINES AND FEMININES.

	ὁ (φύλακ-) watchman.	ἡ (σαλπιγγ-) trumpet.	ὁ (λέοντ-) lion.
		<i>Singular.</i>	
Nom.	φύλαξ	σάλπιγξ	λέων
Gen.	φύλακος	σάλπιγγος	λέοντος
Dat.	φύλακι	σάλπιγγι	λέοντι
Acc.	φύλακα	σάλπιγγα	λέοντα
Voc.	φύλαξ	σάλπιγξ	λέον
		<i>Dual.</i>	
N. A. V.	φύλακε	σάλπιγγε	λέοντε
G. D.	φυλάκοιν	σαλπίγγοιν	λέοντοιν
		<i>Plural.</i>	
N. V.	φύλακες	σάλπιγγες	λέοντες
Gen.	φυλάκων	σαλπίγγων	λεόντων
Dat.	φύλαξι	σάλπιγγι	λέουσι
Acc.	φύλακας	σάλπιγγας	λέοντας

	ὁ (γίγαντ-) giant.	ἡ (ἐλπιδ-) hope.	ὁ ἡ (ὄρνιθ-) bird.
		<i>Singular.</i>	
Nom.	γίγας	ἐλπίς	ὄρνις
Gen.	γίγαντος	ἐλπίδος	ὄρνιθος
Dat.	γίγαντι	ἐλπίδι	ὄρνιθι
Acc.	γίγαντα	ἐλπίδα	ὄρνιν (ὄρνιθα)
Voc.	γίγαν	ἐλπί	ὄρνι
		<i>Dual.</i>	
N. A. V.	γίγαντε	ἐλπίδε	ὄρνιθε
G. D.	γιγάντοιν	ἐλπίδοιν	ὄρνιθοιν
		<i>Plural.</i>	
N. V.	γίγαντες	ἐλπίδες	ὄρνιθες
Gen.	γιγάντων	ἐλπίδων	ὄρνιθων
Dat.	γίγασι	ἐλπίσι	ὄρνισι
Acc.	γίγαντας	ἐλπίδας	ὄρνιθας

	ὁ (ποιμην-) <i>shepherd.</i>	ὁ (αἰων-) <i>age.</i>	ὁ (δαίμον-) <i>divinity.</i>
<i>Singular.</i>			
Nom.	ποιμήν	αἰών	δαίμων
Gen.	ποιμένος	αἰώνος	δαίμονος
Dat.	ποιμένι	αἰῶνι	δαίμονι
Acc.	ποιμένα	αἰῶνα	δαίμονα
Voc.	ποιμήν	αἰών	δαίμον
<i>Dual.</i>			
N. A. V.	ποιμένε	αἰῶνε	δαίμονε
G. D.	ποιμένοι	αἰῶνοιν	δαίμόνοι
<i>Plural.</i>			
N. V.	ποιμένες	αἰῶνες	δαίμονες
Gen.	ποιμένων	αἰώνων	δαιμόνων
Dat.	ποιμέσι	αἰῶσι	δαίμοσι
Acc.	ποιμένας	αἰῶνας	δαίμονας

	ὁ (ῥήτορ-) <i>orator.</i>	ὁ (ἄλ-) <i>salt.</i>	ἡ (ῥῖν-) <i>nose.</i>
<i>Singular.</i>			
Nom.	ῥήτωρ	ἄλς	ῥίς
Gen.	ῥήτορος	ἄλός	ῥίνος
Dat.	ῥήτορι	ἄλῃ	ῥινί
Acc.	ῥήτορα	ἄλα	ῥίνα
Voc.	ῥήτορ	ἄλς	ῥίς
<i>Dual.</i>			
N. A. V.	ῥήτορε	ἄλῃ	ῥῖνε
G. D.	ῥητόροι	ἄλοιν	ῥινοῖν
<i>Plural.</i>			
N. V.	ῥήτορες	ἄλς	ῥῖνες
Gen.	ῥητόρων	ἄλῶν	ῥινῶν
Dat.	ῥήτορσι	ἄλσι	ῥισί
Acc.	ῥήτορας	ἄλας	ῥίνας

II. NEUTERS.

	τό (σωματ-) <i>body.</i>	τό (περατ-) <i>end.</i>
	<i>Singular.</i>	
N. A. V.	σῶμα	πέρασ
Gen.	σώματος	πέρατος
Dat.	σώματι	πέρατι
	<i>Dual.</i>	
N. A. V.	σώματε	πέρατε
G. D.	σώματον	πέρατον
	<i>Plural.</i>	
N. A. V.	σώματα	πέρατα
Gen.	σώματων	πέρατων
Dat.	σώμασι	πέρασι

STEMS ENDING IN A VOWEL OR DIPHTHONG.

- § 51. 1. Most nouns of the third declension in which a vowel of the stem directly precedes a vowel in the case-ending are contracted in some of their cases.
2. The contracted nominative and accusative plural generally have the same form.

NOUNS IN ΗΣ AND ΟΣ.

- § 52. 1. Nouns in ης and ος, gen. εος, are contracted whenever ε of the stem precedes a vowel.

NOTE. A comparison of kindred languages shows that the original stem of these nouns ended in εσ, in which σ is dropped before a vowel or another σ in the case-ending.

2. The nouns (ῆ) *τριήρης*, *trireme*, and (τό) *γένος*, *race*, are thus declined :—

	<i>Singular.</i>			
Nom.	τριήρης		γένος	
Gen.	(τριήρεος) τριήρους		(γένεος) γένους	
Dat.	(τριήρεϊ) τριήρει		(γένεϊ) γένει	
Acc.	(τριήρεα) τριήρη		γένος	
Voc.	τριήρες		γένος	

Dual.

N. A. V.	(τριῖρες) τριήρη	(γένεε) γένη
G. D.	(τριηρέων) τριήρων	(γενέων) γενοῖν _ο

Plural.

N. V.	(τριῖρες) τριήρεις	(γένεα) γένη
Gen.	(τριηρέων) τριήρων	γενέων
Dat.	τριήρεσι	γένεσι _ο
Acc.	(τριήρεις) τριήρεις	(γένεα) γένη

NOTE 1. Like the singular of *τριήρης* are declined proper names in *ης*, gen. (*eos*) *ους*, as *Δημοσθένης*, *Σωκράτης*: for accusatives in *ην* see § 60, 1 (b); the vocatives *Δημόσθενες*, *Σώκρατες*, &c. have recessive accent (§ 21, 3).

NOTE 2. When the termination *εα* is preceded by a vowel, it is generally contracted into *ᾶ*; as *ὑγιής*, *healthy*, accus. sing. *ὑγιᾶ*, *ὑγιᾶ* (sometimes *ὑγιῇ*); *χρέος*, *debt*, N. A. V. plur. *χρέᾶ*. In the dual, *εε* is irregularly contracted into *η*.

NOTE 3. Proper names in *κλεης* are doubly contracted in the dative, sometimes in the accusative. *Περικλῆς*, *Pericles*, is thus declined (see also § 59):—

Nom.	(Περικλῆς)	Περικλῆς	
Gen.	(Περικλέους)	Περικλέους	
Dat.	(Περικλέει)	(Περικλέει)	Περικλεῖ
Acc.	(Περικλέα)	Περικλέᾱ	(poet. Περικλῆ)
Voc.	(Περικλέες)	Περικλείς	

NOUNS IN *ΙΣ*, *ΥΣ*, AND *ΕΥΣ*.

§ 53. Nouns in *ις* and *ι* (stems in *ι*), *υς* and *υ* (stems in *υ*), contract only the dative singular, and the nominative, accusative, and vocative plural. Nouns in *ευσ* generally contract only the dative singular, and the nominative and vocative plural.

1. Most stems in *ι*, with a few in *υ*, change their final *ι* or *υ* to *ε* in all cases except the nominative, accusative, and vocative singular.

The nouns (*ή*) πόλις, *city* (stem *πολι-*) πῆχυς, *cubit* (πηχυ-), and ἄστυ, *city* (ἄστυ-), are thus declined:—

Singular.

Nom.	πόλις		πῆχυσ	ἄστυ
Gen.	πόλεως		πήχεως	ἀστειος (ποστ. ἀστειως)
Dat.	(πόλει) πόλει	(πήχει) πῆχει	(ἄστει) ἀστει	
Acc.	πόλιν	πῆχυν	ἄστυ	
Voc.	πόλι	πῆχυ	ἄστυ	

Dual.

N. A. V.	πόλει	πῆχει	ἀστει
G. D.	πολείων	πήχέων	ἀστέων

Plural.

N. V.	(πόλεις) πόλεις	(πήχεις) πῆχεις	(ἄστει) ἀστη
Gen.	πόλεων	πήχεων	ἀστέων
Dat.	πόλεσι	πήχεσι	ἀστεσι
Acc.	(πόλεας) πόλεις	(πήχεις) πῆχεις	(ἄστει) ἀστη

NOTE 1. Nouns in *ι* are declined like ἄστυ; as (τὸ) σίνῡπι, *mustard*, gen. σινάπεος, dat. (σινάπει), σινάπει, &c.

NOTE 2. For irregular accent of genitives, see § 22, N. 2.

2. Most nouns in *υς* retain *υ* and are regular; as (ὁ) ἰχθύς (*ἰχθύς*), *fish*, which is thus declined:—

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. ἰχθύς		N. ἰχθύες
G. ἰχθύος	N. A. V. ἰχθύε	G. ἰχθύων
D. ἰχθύι (Hom. ἰχθυῖ)	G. D. ἰχθύοιν	D. ἰχθύσι
A. ἰχθύν		A. (ἰχθύας) ἰχθῦς
V. ἰχθύ		

3. Nouns in *ευς* retain *ευ* in the nominative and vocative singular and dative plural; as (ὁ) βασιλεύς, *king* (stem βασιλεϋ-), which is thus declined:—

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. βασιλεύς		N. V. (βασιλέες) βασιλεῖς
G. βασιλέως	N. A. V. βασιλέε	G. βασιλέων
D. (βασιλεί) βασιλεῖ	G. D. βασιλείων	D. βασιλεῦσι
A. βασιλέα		A. βασιλεῖς
V. βασιλεῦ		

NOTE 1. *Eu* of the stem becomes *ε* (originally *εφ*, § 1, N. 2) before a vowel.

NOTE 2. The older Attic writers have *ης* in the contracted nominative plural of nouns in *εϋς*; as *ἱπῆης*, *βασιλῆης*, for *ἱππέε*, *βασιλείε*.

NOTE 3. After a vowel, *εως* of the genitive singular may be contracted into *ῶς*, and *εα* of the accusative singular into *ᾶ*; as *Πειραιεύς*, *Peiræus*, gen. *Πειραιέως*, *Πειραιῶς*, accus. *Πειραιέα*, *Πειραιᾶ*.

ΒΟΥΣ, ΓΡΑΥΣ, AND ΝΑΥΣ.

§ 54. The nouns (ὁ, ἡ) *βούς*, *ox* or *cow* (stem *βου-*), (ἡ) *γραῦς*, *old woman* (stem *γραφ-*), and (ἡ) *ναῦς*, *ship* (stem *ναυ-*), are thus declined:—

Singular.

Nom.	βούς	γραῦς	ναῦς
Gen.	βοός	γραῖός	νεός
Dat.	βοί	γραῖ	νηί
Acc.	βούν	γραύν	ναύν
Voc.	βοῦ	γραῖ	ναῖ

Dual.

N. A. V.	βόε	γραῖε	νηε
G. D.	βοοίν	γραῖοίν	νεοίν

Plural.

N. V.	βόες	γραῖες	νηες
Gen.	βοῶν	γραῖῶν	νεῶν
Dat.	βοού	γραυού	ναυού
Acc.	βούς	γραῖς	ναῖς

NOTE. *Ναῦς* is thus declined in Homer:—N. *νηῦς*, G. *νηός* or *νεός*, D. *νηί*, A. *νηα* or *νέα*; pl. N. *νηες* or *νέες*, G. *νηῶν* or *νεῶν*, D. *νηοί* (*νήεσσι* or *νέεσσι*), A. *νῆας* or *νέας*. In Attic, it changes *να-* (for *ναυ*, *ναφ-*) to *νε-* or *νη-*.

NOUNS IN Ω.

§ 55. Some feminines in *ω* contract *όος*, *ᾠ*, *όα* in the singular into *οῦς*, *οᾶ* and *ώ*, and form the vocative singular irregularly in *ο*. The dual and plural (which rarely occur) follow the second declension. Ἠχώ (ἡ), *echo*, is thus declined:—

Singular.		Dual.		Plural.	
Nom.	ἡχέ			N. V.	ἡχέ
Gen.	(ἡχός) ἡχός	N. A. V.	ἡχέ	Gen.	ἡχέων
Dat.	(ἡχῶ) ἡχῶ	G. D.	ἡχέων	Dat.	ἡχέσι
Acc.	(ἡχῶ) ἡχέ			Acc.	ἡχέας
Voc.	ἡχέ				

NOUNS IN ΑΣ (GEN. *aos* OR *aros*).

§ 56. 1. Neuters in *as*, gen. *aos*, are contracted when the *a* of the stem is followed by a vowel; as (τὸ) γέρας, *prize*, which is thus declined:—

Singular.		Dual.		Plural.	
N.A.V.	γέρας	N.A.V. (γέραε)	γέρα	N.A.V. (γέραα)	γέρα
Gen.	(γέραος) γέρας	G. D. (γέραων)	γέρων	Gen. (γέρων)	γέρων
Dat.	(γέραι) γέραι			Dat.	γέραι

2. A few neuters in *as*, gen. *aros*, drop *τ* and are contracted like γέρας; in Attic prose only (τὸ) κέρας, *horn*, gen. κέρατος (κέρᾱος) κέρως; dat. κέρατι (κέρᾱι) κέραι; plur. κέρατα (κέρᾱα) κέρᾱ; gen. κερᾶτων (κερᾶων) κερῶν; dat. κερᾶσι.

Syncopated Nouns.

§ 57. Some nouns in *ηρ* (stem in *ερ*), gen. *ερος*, are syncopated (§ 14, 2) by dropping *ε* in the genitive and dative singular. In the dative plural; they change *ερ* to *ραι* before *σι*. The accent is irregular.

1. Πατήρ (ὁ), *father*, and θυγάτηρ (ἡ), *daughter*, are thus declined:—

Singular.			
Nom.	πατήρ		θυγάτηρ
Gen.	(πατρός) πατρός		(θυγατρός) θυγατρός
Dat.	(πατρί) πατρί		(θυγατρί) θυγατρί
Acc.	πατέρα		θυγατέρα
Voc.	πατέρ		θυγατερ

<i>Dual.</i>		
N. A. V.	πατέρ	θυγατέρ
G. D.	πατέρω	θυγατέρω
<i>Plural.</i>		
N. V.	πατέρες	θυγατέρες
Gen.	πατέρων	θυγατέρων
Dat.	πατέρσι	θυγατέρσι
Acc.	πατέρας	θυγατέρας

NOTE. *Μήτηρ* (ἡ), *mother*, and *γαστήρ* (ἡ), *belly*, are declined and accented like *πατήρ*. Thus, *μήτηρ* has (μητέρος) *μητρός*, and (μητέρι) *μητρί*; plur. *μητέρες*, *μητέρων*, &c.

2. *Ἄνθρωπος* (ὁ), *man*, drops *ε* whenever a vowel follows *ερ*, and inserts *δ* in its place (§ 14, N. 2). It is thus declined:—

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. ἄνθρωπος		N. V. (ἄνθρωποι) ἄνδρες
G. (ἄνθρωπος) ἄνδρός	N. A. V. (ἄνθρωποι) ἄνδρες	G. (ἄνθρωπων) ἄνδρῶν
D. (ἄνθρωποι) ἄνδρσι	G. D. (ἄνθρωπων) ἄνδρσιν	D. ἄνδράσι
A. (ἄνθρωποι) ἄνδρα		A. (ἄνθρωποι) ἄνδρας
V. ἄνθρωποι		

3. The proper name *Δημήτριος* syncopates all the oblique cases, and then accents the *first* syllable. Thus, gen. (Δημήτριος) *Δήμητρος*; dat. (Δημήτριος) *Δήμητρι*; accus. (Δημήτριος) *Δήμητρα*; voc. *Δήμητερ*.

Gender of the Third Declension.

§ 58. The gender of many nouns must be learned by observation. But a few general rules may be given:—

1. The following are masculine: nouns ending in *ᾱν*, *ην*, *εως*, most of those in *ηρ*, *ωρ*, and *ων* (gen. *ωνος*), and all with *ντος* in the genitive. Except (ἡ) *φρέν*, *mind*.
2. The following are feminine: those in *αυς*, *της*, (gen. *της*), *ας* (gen. *αδος*), *ω* or *ως* (gen. *ους*), and most in *ις*.
3. The following are neuter: those in *α*, *ι*, *υ*, *αρ*, *ορ*, *ος*, and *ας* (gen. *ατος* or *αος*).

Homeric Forms.

- § 59. 1. *Gen. and Dat. Dual.* οὖν for οἶν.
 2. *Dat. Plur.* ἐσσι, εἰ, σσι, for σι.
 3. Nouns in ις (§ 53, 1) retain ι of the stem; as πόλις, πόλις, πολίων, πολίεσσι, πόλις (for πόλεως, πόλεες, &c.). There are Homeric forms ῥος, ῥι, ῥες, &c. (for ῥως, εἶ, εες, &c.), in nouns in ις and ες.

IRREGULAR NOUNS.

- § 60. 1. (a) Some nouns belong to more than one declension. Thus σκότος, *darkness*, is usually declined like λόγος (§ 41), but sometimes like γένος (§ 52, 2).

- (b) Especially, proper names in ῃς (gen. εος) of the third declension (except those in κλέης) have also an accusative in ῃν like those of the first; as Δημοσθένης, accus. Δημοσθένην or Δημοσθένη, Σωκράτης, Σωκράτην or Σωκράτη.

2. Some nouns have different genders in different parts; as (ὁ) σῖτος, *corn*, plur. (τὰ) σῖτα; (ὁ) δεσμός, *chain*, (οἱ) δεσμοί and (τὰ) δεσμά.

3. *Defective* nouns have only certain cases; as ὄναρ, *dream*, ὄφελος, *use* (nom. and accus.); (τὴν) νίφα, *snow* (accus.).

4. The following are the most important irregular nouns:—

1. Ἄϊδης, *Hades*, gen. ου, &c. regular. Hom. Ἄϊδης, gen. αο or εω, dat. ῃ, acc. ῃν; also Ἄϊδος, Ἄϊδι (from stem Ἄϊδ-).

2. ἀναξ (ὁ), *king*, ἀνακτος, &c., voc. ἀναξ (poet. ἀνα).

3. Ἄρης, *Ares*, Ἄρεος, or Ἄρεως, (Ἄρεϊ) Ἄρει, (Ἄρεα) Ἄρη or Ἄρην, Ἄρες (also Ἄρες).

4. Stem (ἀρν-), gen. (τοῦ or τῆς) ἀρνός, *lamb*, ἀρνί, ἀρνα; pl. ἄρνες, ἀρνῶν, ἀρνάσι, ἀρνας. In the nom. sing. ἀμνός (2nd. decl.) is used.

5. γάλα (τό) *milk*, γάλακτος, γάλακτι, &c.

6. γόνυ (τό), *knee*, γόνατος, γόνατι, &c. (from stem γονα-); Ion. and poet. γοίνατος, γοίνατι, &c.; Hom. also gen. γοινέι, dat. γοινί, pl. γοίνα, γοίνων, γοίνεσσι.

7. γυνή (ἡ), *wife*, γυναικός, γυναικί, γυναικα, γύναι; dual γυναικε, γυναικοῦν; pl. γυναικες, γυναικῶν, γυναιξί, γυναικάς.

8. δόρυ (τό), *spear* (cf. γόνυ), δόρατος, δόρατι or δορί; pl. δόρατα, &c. Ion. and poet. δούρατος, &c.; also gen. δούρος, dat. δουρί, δορί, or δόρει; dual δούρε; pl. δούρα, δούρων, δούρεσσι.

9. Ζεὺς, *Zeus*, Διός, Δί, Δία, Ζεῦ. Ion. and poet. Ζηνός, Ζηνί, Ζήνα.

10. θέμις (ἡ), *justice* (also a proper name, *Themis*); declined in Hom. with gen. θέμιστος, dat. θέμιστι, acc. θέμιστα, voc. θέμι; pl. θέμιστες, θέμιστας. In Attic prose, indeclinable in θέμις ἐστί, *fas est*.

11. θρίξ (ἡ), *hair*, τριχός, τριχί, &c., θριξί (§ 17, 2, Note).

12. κύων (ὁ, ἡ), *dog*, voc. κύον: the rest from stem κύν-, κυνός, κυνί, κύνα, pl. κύνες, κυνῶν, κυσί, κύνας.

13. οἷς (ἡ), *sheep*, οἴος, οἴ, οἶν; pl. οἶες, οἴων, οἰσίν, οἶας. Hom. οἶς, οἶος, οἶν, οἶας, οἶων, οἶεσσι (οἶεσι, οἶεσσι), οἶς.

14. ὄνειρος (ὁ), ὄνειρον (τό), *dream*, gen. ου; also ὄναρ (τό), gen. ὄναιρατος, dat. ὄναιρατι; plur. ὄνειρατα, ὄνειράτων, ὄνειρασι.

15. ὄρνις (ὁ, ἡ), *bird*, see § 50, and § 47, 2. Also, from stem ὄρνι-, pl. ὄρνεις, ὄρνων, acc. ὄρνεις or ὄρνις.

16. ὠς (τό), *ear*, ὠτός, ὠτί; pl. ὠτα, ὠτων, ὠσί. Hom. also gen. οὔατος; pl. οὔατα, οὔασι.

17. Πνύξ (ἡ), *Pnyx*, Πυκνός, Πυκνί, Πύκνα (for Πυκ-ος, &c.).

18. πρέσβυς (ὁ), *old man, elder* (properly adj.), acc. πρέσβυν (as adj.), voc. πρέσβυ; pl. πρέσβεις, *chiefs, elders*; poetic: in prose πρεσβύτης, gen. ου. The pl. πρέσβεις, πρέσβων, πρέσβεσι, πρέσβεις (decl. like πῆχυσ) is the regular plural of πρεσβευτής, *ambassador*.

19. πῦρ (τό), *fire*, πυρός, πυρί; pl. (τὰ) πυρά, esp. *watch-fires*.

20. ὕδωρ (τό), *water*, ὕδατος, ὕδατι, &c., dat. plur. ὕδασι.

21. νῆος (ὁ), *ship*, νιοῦ, &c. regular. Also (from stem νιε-) gen. νιός, dat. νιῇ; dual νιέε, νιέων; pl. νιείς, νιέων, νιόσι, νιείς. Hom. also gen. νῆος, dat. νῆι, acc. νῆα; dual νιέε; pl. νιές, νιόσι, νιές.

22. χεῖρ (ἡ), *hand*, χείρος, χειρί, &c.; but χερσῶν (poet. χερσῶν) and χερσί (poet. χείρεσσι or χείρεσι): poet. also χερός, χερί, &c.

§ 62.] ADJECTIVES.—FIRST AND SECOND DECLENSIONS. 87

23. (χόος) χοῦς (ὅ), *a measure*, χόος, χοί; χόες, χουσί, χόας (cf. βούς, § 54).

24. (χόος) χοῦς (ὅ), *mound*, χόος, χοί, χούν (like βούς, § 54).

25. χρώς (ὅ), *skin*, χρωτός, χρωτί, χρώτα; poet. also χροός, χροί, χρόα; dat. χρώ in ἐν χρώ, *close, near*.

• LOCAL ENDINGS.

§ 61. These endings may be added to the stem of a noun or pronoun to denote place:—

-θι, denoting *where*; as ἄλλοθι, *elsewhere*; οὐρανίθι, *in heaven*.

-θεν, denoting *whence*; as οἰκοθεν, *from home*; αὐτόθεν, *from the very spot*.

-δε (-ζε or -σε), denoting *whither*; as Μέγαράδε, *to Megara*; οἰκαδε, *homeward*.

NOTE. The Homeric ending φι or φιν forms a genitive or dative in both singular and plural; as βίηφι, *with violence*. These forms and those in θι and θεν (above) may take a preposition in Homer; as Ἰλιώθι πρό, *before Ilium*.

• ADJECTIVES.

FIRST AND SECOND DECLENSIONS.

§ 62. 1. Most adjectives in ος have three endings, ος, η, ον. The masculine and neuter are of the second declension, and the feminine is of the first; as σοφός, σοφή, σοφόν, *wise*.

2. If a vowel or ρ precedes ος, the feminine ends in ᾱ; as ἄξιος, ἄξια, ἄξιον, *worthy*. But adjectives in οος have οη in the feminine, except those in ροος; as ἀπλός, ἀπλόη, ἀπλόον, *simple*; ἑθρόος, ἑθρόα, ἑθρόον, *crowded*.

3. Σοφός, *wise*, and ἄξιος, *worthy*, are thus declined:—

Singular.

Nom.	σοφός	σοφή	σοφόν	ἀξιος	ἀξία	ἀξιον
Gen.	σοφοῦ	σοφῆς	σοφοῦ	ἀξίου	ἀξίας	ἀξίου
Dat.	σοφῷ	σοφῇ	σοφῷ	ἀξίῳ	ἀξίῃ	ἀξίῳ
Acc.	σοφόν	σοφήν	σοφόν	ἀξιον	ἀξίαν	ἀξιον
Voc.	σοφέ	σοφή	σοφόν	ἀξιε	ἀξία	ἀξιον

Dual.

N. A. V.	σοφά	σοφά	σοφά	ἀξίω	ἀξία	ἀξίω
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ἀξίοιν	ἀξίαιν	ἀξίοιν

Plural.

N. V.	σοφοί	σοφαί	σοφά	ἀξιοί	ἀξιαί	ἀξια
Gen.	σοφῶν	σοφῶν	σοφῶν	ἀξίων	ἀξίων	ἀξίων
Dat.	σοφοῖς	σοφαῖς	σοφοῖς	ἀξίοις	ἀξίαις	ἀξίοις
Acc.	σοφοῦς	σοφάς	σοφά	ἀξίους	ἀξίας	ἀξια

So μακρός, μακρά, μακρόν, *long*; gen. μακροῦ, μακράς, μακροῦ; dat. μακρῷ, μακρᾷ, μακρῷ; &c., like ἄξιος.

All participles in *ος* are declined like σοφός.

§ 63. Some adjectives, especially compounds, have two endings, *ος* and *ον*, the feminine being the same as the masculine. They are declined like σοφός, omitting the feminine; as ἄλογος, ἄλογον; gen. ἀλόγον; dat. ἀλόγῳ, &c.

§ 64. A few adjectives of the second declension end in *ος* and *ων*, and are declined like νεώς and ἀνώγειν (§ 42, 2). Ἰλαεως, *gracious*, is thus declined (see § 22, Note 2):—

<i>Singular.</i>			<i>Plural.</i>		
N. V.	Ἰλαως	Ἰλαων	N. V.	Ἰλαφ	Ἰλαω
Gen.	Ἰλαω	Ἰλαω	Gen.	Ἰλαων	Ἰλαων
Dat.	Ἰλαφ	Ἰλαφ	Dat.	Ἰλαφς	Ἰλαφς
Acc.	Ἰλαων	Ἰλαων	Acc.	Ἰλαως	Ἰλαω

Dual.

N. A. V.	Ἰλαω	Ἰλαω
G. D.	Ἰλαφν	Ἰλαφν

§ 65. Many adjectives in *εος* and *οος* are contracted. Χρύσεος, *golden*, ἀργύρεος, *of silver*, and ἀπλός, *simple*, are thus declined:—

Singular.

N.	(χρύσεος)	χρυσεύς	(χρυσεία)	χρυσή	(χρύσειον)	χρυσεὺς
G.	(χρυσέου)	χρυσοῦ	(χρυσέας)	χρυσῆς	(χρυσέου)	χρυσοῦ
D.	(χρυσέῳ)	χρυσῷ	(χρυσέα)	χρυσῇ	(χρυσέῳ)	χρυσῷ
A.	(χρύσειον)	χρυσοῦν	(χρυσεῖαν)	χρυσήν	(χρύσειον)	χρυσοῦν

Dual.

N.	(χρυσέῳ)	χρυσῷ	(χρυσείᾳ)	χρυσᾷ	(χρυσέῳ)	χρυσῷ
G.	(χρυσέοιν)	χρυσοῖν	(χρυσεῖαιν)	χρυσᾶιν	(χρυσέοιν)	χρυσοῖν

Plural.

N.	(χρύσειοι)	χρυσοὶ	(χρύσειαι)	χρυσαὶ	(χρύσεια)	χρυσᾶ
G.	(χρυσέων)	χρυσῶν	(χρυσέων)	χρυσῶν	(χρυσέων)	χρυσῶν
D.	(χρυσείοις)	χρυσοῖς	(χρυσεῖαις)	χρυσαῖς	(χρυσείοις)	χρυσοῖς
A.	(χρυσέους)	χρυσοὺς	(χρυσέας)	χρυσᾶς	(χρύσεια)	χρυσᾶ

Singular.

N.	(ἀργύρεος)	ἀργυρεύς	(ἀργυρέα)	ἀργυρᾷ	(ἀργύρεον)	ἀργυρεὺς
G.	(ἀργυρέου)	ἀργυροῦ	(ἀργυρέας)	ἀργυρᾶς	(ἀργυρέου)	ἀργυροῦ
D.	(ἀργυρέῳ)	ἀργυρῷ	(ἀργυρέᾳ)	ἀργυρᾷ	(ἀργυρέῳ)	ἀργυρῷ
A.	(ἀργύρεον)	ἀργυροῦν	(ἀργυρέαν)	ἀργυρᾶν	(ἀργύρεον)	ἀργυροῦν

Dual.

N.	(ἀργυρέῳ)	ἀργυρῷ	(ἀργυρέᾳ)	ἀργυρᾷ	(ἀργυρέῳ)	ἀργυρῷ
G.	(ἀργυρέοιν)	ἀργυροῖν	(ἀργυρέαιν)	ἀργυραῖν	(ἀργυρέοιν)	ἀργυροῖν

Plural.

N.	(ἀργύρεοι)	ἀργυροὶ	(ἀργύρεαι)	ἀργυραὶ	(ἀργύρεα)	ἀργυρᾶ
G.	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν
D.	(ἀργυρέοις)	ἀργυροῖς	(ἀργυρέαις)	ἀργυραῖς	(ἀργυρέοις)	ἀργυροῖς
A.	(ἀργυρέους)	ἀργυροὺς	(ἀργυρέας)	ἀργυρᾶς	(ἀργύρεα)	ἀργυρᾶ

Singular.

N.	(ἀπλός)	ἀπλοῦς	(ἀπλόη)	ἀπλή	(ἀπλόον)	ἀπλοῦς
G.	(ἀπλόου)	ἀπλοῦ	(ἀπλόης)	ἀπλῆς	(ἀπλόου)	ἀπλοῦ
D.	(ἀπλόῳ)	ἀπλῷ	(ἀπλόῃ)	ἀπλῇ	(ἀπλόῳ)	ἀπλῷ
A.	(ἀπλόον)	ἀπλοῦν	(ἀπλόην)	ἀπλήν	(ἀπλόον)	ἀπλοῦν

Dual.

N.	(ἀπλῶς) ἀπλῶ	(ἀπλόα) ἀπλᾶ	(ἀπλόω) ἀπλόω
G.	(ἀπλόως) ἀπλόωιν	(ἀπλόων) ἀπλόωιν	(ἀπλόου) ἀπλόουιν

Plural.

N.	(ἀπλόως) ἀπλῶσι	(ἀπλόως) ἀπλῶσι	(ἀπλόα) ἀπλᾶ
G.	(ἀπλόων) ἀπλῶν	(ἀπλόων) ἀπλῶν	(ἀπλόων) ἀπλῶν
D.	(ἀπλόοις) ἀπλοῖς	(ἀπλόαις) ἀπλαις	(ἀπλόοις) ἀπλοῖς
A.	(ἀπλόους) ἀπλοῦς	(ἀπλόας) ἀπλᾶς	(ἀπλόα) ἀπλᾶ

For irregular contraction and accent, see § 9, 2, Note; § 9, 3, Note; § 43, Note. No distinct vocative forms occur.

THIRD DECLENSION.

§ 66. Adjectives belonging only to the third declension generally have two endings. Most of these end in *ης* and *ες*, or in *ων* and *ου*. Ἀληθής, *true*, and πέπων, *ripe*, are thus declined:—

Singular.

	M. F.	N.
Nom.	ἀληθής	ἀληθές
Gen.	(ἀληθείος) ἀληθεύς	
Dat.	(ἀληθείϊ) ἀληθεῖ	
Acc.	(ἀληθεία) ἀληθῆ	ἀληθές
Voc.	ἀληθές	

Dual.

N. A. V.	(ἀληθείε) ἀληθεῖ
G. D.	(ἀληθείου) ἀληθεῖν

Plural.

N. V.	(ἀληθείας) ἀληθεῖς	(ἀληθεία) ἀληθεῖ
Gen.	(ἀληθείων) ἀληθεῶν	
Dat.	ἀληθεῖσι	
Acc.	(ἀληθείας) ἀληθεῖς	(ἀληθεία) ἀληθεῖ

Singular.

	M. F.	N.
Nom.	πέπων	πέπον
Gen.	πέπουρος	
Dat.	πέπουρι	
Acc.	πέπουρα	πέπον
Voc.	πέπον	

		<i>Dual.</i>	
N. A. V.		πέπονι	
G. D.		πεπόνου	
		<i>Plural.</i>	
N. V.	πέπονες		πέποινα
Gen.		πεπόνων	
Dat.		πέποισι	
Acc.	πέπονας		πέποινα

NOTE 1. One adjective in *ων, ἐκόν, ἐκούσα, ἐκόν, willing*, has three endings, and is declined like participles in *ων* (§ 68). So its compound, *ἄκων (ἀέκων), unwilling, ἄκουσα, ἄκον*.

NOTE 2. Some adjectives of the third declension have only one ending, which is both masculine and feminine; as *φυγᾶς, φυγάδος, fugitive; ἄπαις, ἄπαιδος, childless; ἀγνῶς, ἀγνώτος, unknown*.

FIRST AND THIRD DECLENSIONS COMBINED.

§ 67. 1. Most adjectives of this class end in *υς, εια, υ*, or in *εις, εσσα, εν*. Three end in *ᾱς*,—*πᾱς, πᾱσα, πᾱν, all; μέλας, μέλαινα, μέλαν, black; and τᾱλας, τᾱλαια, τᾱλαν, wretched*.

2. *Γλυκῦς, sweet, χαρίεις, graceful, πᾱς, all, and μέλας, black*, are thus declined:—

		<i>Singular.</i>	
Nom.	γλυκύς	γλυκεία	γλυκύ
Gen.	γλυκίος	γλυκείας	γλυκίος
Dat.	(γλυκεῖ) γλυκεῖ	γλυκεῖα	(γλυκεῖ) γλυκεῖ
Acc.	γλυκύν	γλυκείαν	γλυκύ
Voc.	γλυκύ	γλυκεία	γλυκύ
		<i>Dual.</i>	
N. A. V.	γλυκεῖ	γλυκεία	γλυκεῖ
G. D.	γλυκείων	γλυκείων	γλυκείων
		<i>Plural.</i>	
N. V.	(γλυκεῖς) γλυκεῖς	γλυκαίαι	γλυκαίαι
Gen.	γλυκίων	γλυκείων	γλυκίων
Dat.	γλυκεῖσι	γλυκαίαις	γλυκεῖσι
Acc.	(γλυκέας) γλυκεῖς	γλυκαίας	γλυκαίας

Singular.

Nom.	χαρίεις	χαρίεσσα	χαρίεν
Gen.	χαρίεντος	χαρίεσσης	χαρίεντος
Dat.	χαρίεντι	χαρίεσση	χαρίεντι
Acc.	χαρίεντα	χαρίεσσαν	χαρίεν
Voc.	χαρίεν	χαρίεσσα	χαρίεν

Dual.

N. A. V.	χαρίεντε	χαρίεσσα	χαρίεντε
G. D.	χαρίέντοιιν	χαρίεσσαιν	χαρίέντοιιν

Plural.

Nom.	χαρίεντες	χαρίεσαι	χαρίεντα
Gen.	χαρίέντων	χαρίεσών	χαρίέντων
Dat.	χαρίεσι	χαρίεσαις	χαρίεσι
Acc.	χαρίεντας	χαρίεσας	χαρίεντα

Singular.

Nom.	πᾶς	πᾶσα	πᾶν	μέλας	μελαίνα	μέλαν
Gen.	παντός	πάσης	παντός	μέλανος	μελαίνης	μελανος
Dat.	παντί	πάσῃ	παντί	μέλανι	μελαίνῃ	μέλανι
Acc.	πάντα	πᾶσαν	πᾶν	μέλανα	μελαίναν	μέλαν
Voc.				μέλαν	μελαίνα	μέλαν

Dual.

N. A. V.				μέλανι	μελαίνα	μελάνει
G. D.				μελάνοιν	μελαίναιν	μελάνοιν

Plural.

Nom.	πάντες	πᾶσαι	πάντα	μέλανες	μελαίναι	μέλανα
Gen.	πάντων	πασών	πάντων	μελάνων	μελαίνων	μελάνων
Dat.	πᾶσι	πάσαις	πᾶσι	μέλασι	μελαίναις	μέλασι
Acc.	πάντας	πᾶσας	πάντα	μέλανας	μελαίνας	μέλανα
Voc.				μέλανες	μελαίναι	μέλανα

§ 68. To this class belong all active and all aorist passive participles. *λύων, loosing, ἱστᾶς, erecting, τιθεῖς, placing, δεικνύς, showing* (present active participles of *λύω, ἵστημι, τίθημι, δεικνυμι*), and *λελυκώς, having loosed* (perfect active of *λύω*), are thus declined:—

Singular.

Nom.	λύων	λύουσα	λύον	ιστάς	ιστάσα	ιστάν
Gen.	λύοντος	λύουσης	λύοντος	ιστάντος	ιστάσης	ιστάντος
Dat.	λύοντι	λύουση	λύοντι	ιστάγι	ιστάση	ιστάντι
Acc.	λύοντα	λύουσιν	λύον	ιστάντα	ιστάσαν	ιστάν
Voc.	λύων	λύουσα	λύον	ιστάς	ιστάσα	ιστάν

Dual.

N. A. V.	λύοντε	λύουσα	λύοντε	ιστάντε	ιστάσα	ιστάντε
G. D.	λύόντων	λύουσιν	λύοντων	ιστάντων	ιστάσαν	ιστάντων

Plural.

N. V.	λύοντες	λύουσαι	λύοντα	ιστάντες	ιστάσαι	ιστάντα
Gen.	λύόντων	λύουσιν	λύόντων	ιστάντων	ιστάσαν	ιστάντων
Dat.	λύουσι	λύουσιν	λύουσι	ιστάσι	ιστάσαι	ιστάσι
Acc.	λύοντας	λύουσας	λύοντα	ιστάντας	ιστάσας	ιστάντα

Singular.

Nom.	δεικνύς	δεικνύσα	δεικνύν	τιθείς	τιθείσα	τιθέν
Gen.	δεικνύοντος	δεικνύσης	δεικνύοντος	τιθέντος	τιθείσης	τιθέντος
Dat.	δεικνύοντι	δεικνύση	δεικνύοντι	τιθέντι	τιθείση	τιθέντι
Acc.	δεικνύοντα	δεικνύσαν	δεικνύν	τιθέντα	τιθείσαν	τιθέν
Voc.	δεικνύς	δεικνύσα	δεικνύν	τιθείς	τιθείσα	τιθέν

Dual.

N. A. V.	δεικνύοντε	δεικνύσα	δεικνύοντε	τιθέντε	τιθείσα	τιθέντε
G. D.	δεικνύοντων	δεικνύσιν	δεικνύοντων	τιθέντων	τιθείσιν	τιθέντων

Plural.

N. V.	δεικνύοντες	δεικνύσαι	δεικνύοντα	τιθέντες	τιθείσαι	τιθέντα
Gen.	δεικνύοντων	δεικνύσιν	δεικνύοντων	τιθέντων	τιθείσιν	τιθέντων
Dat.	δεικνύουσιν	δεικνύσιν	δεικνύουσιν	τιθείσιν	τιθείσιν	τιθείσιν
Acc.	δεικνύοντας	δεικνύσας	δεικνύοντα	τιθέντας	τιθείσας	τιθέντα

Singular.

Nom.	λελυκός	λελυκυία	λελυκός
Gen.	λελυκότος	λελυκυίας	λελυκότος
Dat.	λελυκότι	λελυκυίᾳ	λελυκότι
Acc.	λελυκότα	λελυκυίαν	λελυκός
Voc.	λελυκός	λελυκυία	λελυκός

	<i>Dual.</i>		
N. A. V.	λελυκότε	λελυκότα	λελυκότε
G. D.	λελυκότου	λελυκότων	λελυκότων

	<i>Plural.</i>		
N. V.	λελυκότες	λελυκῶται	λελυκότα
Gen.	λελυκότων	λελυκῶν	λελυκότων
Dat.	λελυκόσι	λελυκόσιν	λελυκόσι
Acc.	λελυκότας	λελυκῶς	λελυκότα

§ 69. Participles in *άων*, *έων*, and *ώνων* are contracted. *Τιμάων*, *τιμών*, *honouring*, and *φιλέων*, *φιλών*, *loving*, are declined as follows:—

Singular.

N. (τιμάων)	τιμών	(τιμάουσα)	τιμῶσα	(τιμάον)	τιμών
G. (τιμάοντος)	τιμώντος	(τιμαούσης)	τιμώσης	(τιμάοντος)	τιμώντος
D. (τιμάοντι)	τιμώντι	(τιμαούσῃ)	τιμώσῃ	(τιμάοντι)	τιμώντι
A. (τιμάοντα)	τιμώντα	(τιμάουσας)	τιμῶσας	(τιμάον)	τιμών
V. (τιμάων)	τιμών	(τιμάουσα)	τιμῶσα	(τιμάον)	τιμών

Dual.

N. (τιμάοντε)	τιμώντε	(τιμαούσα)	τιμῶσα	(τιμάοντε)	τιμώντε
G. (τιμάόντων)	τιμώντων	(τιμαούσαιν)	τιμῶσαιν	(τιμάόντων)	τιμώντων

Plural.

N. (τιμάοντες)	τιμώντες	(τιμάουσαι)	τιμῶσαι	(τιμάοντα)	τιμώντα
G. (τιμάόντων)	τιμώντων	(τιμαουσῶν)	τιμῶσῶν	(τιμάόντων)	τιμώντων
D. (τιμάουσι)	τιμῶσι	(τιμαούσαις)	τιμῶσαις	(τιμάουσι)	τιμῶσι
A. (τιμάοντας)	τιμώντας	(τιμαούσας)	τιμῶσας	(τιμάοντα)	τιμώντα
V. (τιμάοντες)	τιμώντες	(τιμάουσαι)	τιμῶσαι	(τιμάοντα)	τιμώντα

Singular.

N. (φιλέων)	φιλών	(φιλέουσα)	φιλοῦσα	(φιλέον)	φιλόν
G. (φιλέοντος)	φιλόντος	(φιλεούσης)	φιλούσης	(φιλέοντος)	φιλόντος
D. (φιλέοντι)	φιλόντι	(φιλεούσῃ)	φιλούσῃ	(φιλέοντι)	φιλόντι
A. (φιλέοντα)	φιλόντα	(φιλείουσας)	φιλοῦσας	(φιλέον)	φιλόν
V. (φιλέων)	φιλών	(φιλέουσα)	φιλοῦσα	(φιλεῶν)	φιλόν

Dual.

N. (φιλέοντε)	φιλόντε	(φιλεούσα)	φιλοῦσα	(φιλέοντε)	φιλόντε
G. (φιλεόντων)	φιλόντων	(φιλεούσαιν)	φιλούσαιν	(φιλεόντων)	φιλόντων

Plural.

N.	(φιλέοντες) φιλοῦντες	(φιλέουσαι) φιλοῦσαι	(φιλείοντα) φιλοῦντα
G.	(φιλεόντων) φιλοῦντων	(φιλεουσῶν) φιλοουσῶν	(φιλείοντων) φιλοῦντων
D.	(φιλεούσῃ) φιλοῦσι	(φιλεούσαις) φιλοῦσαις	(φιλείουσι) φιλοῦσι
A.	(φιλέοντας) φιλοῦντας	(φιλεούσας) φιλοῦσας	(φιλείοντα) φιλοῦντα
V.	(φιλέοντες) φιλοῦντες	(φιλέουσai) φιλοῦσαι	(φιλείοντα) φιλοῦντα

Participles in (όν) ῶν are declined like φιλῶν.

NOTE. A few second perfect participles in αῶς of the *μ*-form (§ 124) have ῶσα in the feminine, and retain ω in the oblique cases. They are contracted in Attic; as (Hom. ἑσταῶς, ἑσταῶσα, ἑσταῶς), contr. ἑστάως, ἑστάωσα, ἑστάως, (irregular for ἑστάως), *standing*; gen. ἑσταῶτος, ἑσταῶσης, ἑσταῶτος, &c.

IRREGULAR ADJECTIVES.

§ 70. The irregular adjectives, μέγας, *great*, πολὺς, *much*, and πρᾶος, *mild*, are thus declined:—

Singular.

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μέγαλε	μεγάλη	μέγα			

Dual.

N. A. V.	μεγάλῳ	μεγάλα	μεγάλῳ
G. D.	μεγάλοι	μεγάλων	μεγάλοι

Plural.

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλας	μεγάλα	πολλοὺς	πολλάς	πολλά

Singular.

Nom.	πρᾶος	πραῖα	πρᾶος
Gen.	πράου	πραΐας	*πράου
Dat.	πράῳ	πραΐῳ	πράῳ
Acc.	πρᾶον	πραΐαν	πρᾶον

		<i>Dual.</i>	
N. V.	πράω	πραΐα	πράω
G. D.	πράου	πραΐαιν	πράου
		<i>Plural.</i>	
N. A.	πράοι, πραεῖς	πραῖται	πράτα
Gen.	πραῖν	πραῖων	πράτων
Dat.	πράοις, πραέσι	πραΐαις	πράοις, πραέσι
Acc.	πράους	πραΐας	πράτα

NOTE. Most of the forms of μέγας and πολὺς are derived from stems in *o*, μεγαλο- and πολλο-. Πολλός, ἡ, όν, is found in Homer and Herodotus, declined regularly. In Homer, πολὺς has forms πολέος, πολέες, πολέων, &c.

COMPARISON OF ADJECTIVES.

I. Comparison by -τερος, -τατος.

§ 71. Most adjectives add *τερος* to the *stem* to form the comparative, and *τατος* to form the superlative. Stems in *o* with a short penult change *o* to *ω* before *τερος* and *τατος*. *E.g.*

Κούφος (κουφο-), *light*, κουνίτερος, *lighter*, κουνότατος, *lightest*.

Σοφός (σοφο-), *wise*, σοφώτερος, *wiser*, σοφώτατος, *wisest*.

Σεμνός (σεμνο-), *august*, σεμνότερος, σεμνότατος.

Πικρός (πικρο-), *bitter*, πικρότερος, πικρότατος.

Όξύς (όξυ-), *sharp*, όξύτερος, όξύτατος.

Μέλας (μελαν-), *black*, μελάντερος, μελάντατος.

Άληθής (άληθεσ-), *true*, άληθέστερος, άληθέστατος. (§ 52, 1, N.).

NOTE 1. Stems in *o* retain *o* when the penultimate vowel is followed by a mute and a liquid (§ 19, 3). See *πικρός* above.

NOTE 2. Μέσος, *middle*, and a few others, drop *os* and add *αίτερος* and *αίτατος*; as μέσος, μεσαίτερος, μεσαίτατος.

NOTE 3. Adjectives in *oos* drop *os* and add *έστερος* and *έστατος*, which are contracted with *o* to *ούστερος* and *ούστατος*; as (εύνοος) εύνοος, εύνοο-έστερος, εύνοο-έστατος.

NOTE 4. Adjectives in *ων* add *έστερος* and *έστατος* to the stem; as σώφρων (σωφρον-), *prudent*, σωφρονέστερος, σωφρονέστατος.

NOTE 5. Adjectives in *eis* change final *εν-* of the stem to *εσ-*, and add *τερος* and *τατος*; as *χαρίεις* (χαριεν-), *graceful*, χαριέστερος, χαριέστατος.

II. Comparison by *-ων, -ιστος*.

§ 72. 1. Some adjectives in *υς* and *ρος* are compared by changing *these endings* to *ων* and *ιστος*. *E.g.*

Ἠδύς, *sweet*, ἡδίων, ἡδιστος.

Αἰσχροός, *vase*, αἰσχιών, αἰσχιστος.

Ἐχθρός, *hostile*, ἐχθίων, ἐχθιστος.

Κυθρός (*poet.*), *glorious*, κυθίων, κύδιστος.

2. Comparatives in *ϊων*, neuter *ιον*, are thus declined:—

	Singular.		Dual.	
Nom.	ἡδίων	ἡδιον		
Gen.	ἡδίονος		N. A. V.	ἡδίονε
Dat.	ἡδίονι		G. D.	ἡδιόνοι
Acc.	ἡδίονα ἡδίω	ἡδιον		
Plural.				
N. V.	ἡδίονες ἡδίους	ἡδίονα ἡδίω		
Gen.		ἡδιόνων		
Dat.		ἡδίοσι		
Acc.	ἡδίονας ἡδίους	ἡδίονα ἡδίω		

NOTE 1. The terminations *-ονα, -ονες, -ονας* may drop *ν*, and be contracted into *-ω* and *-ους* (§ 47, N. 1). Notice recessive accent (§ 21, 3) in the neuter singular.

NOTE 2. The irregular comparatives in *ων* (§ 73) are declined like ἡδίων.

III. Irregular Comparison.

§ 73. 1. The following are the most important cases of irregular comparison:—

- | | | | |
|----|---------------------------|--|--|
| 1. | ἀγαθός, <i>good</i> , | ἀμείνων,
βελτίων,
κρείσσω or κρείττων, | ἀριστος,
βέλτιστος,
κράτιστος. |
| 2. | κακός, <i>bad</i> , | κακίων,
χείρων,
• ἥσσων or ἥττων, | κάκιστος,
χείριστος,
(ἥκιστος, rare):
• ἴν. ἥκιστα. |
| 3. | καλός, <i>beautiful</i> , | καλλίων, | κάλλιστος. |
| 4. | μέγας, <i>great</i> , | μέλλων, | μέγιστος. |

5. μικρός, <i>small</i> , (Hom. <i>δάχεια</i> , fem. of <i>δαχέω</i>),	μικρότερος, διάσσω or διάττων, μέσσω	μικρότατος, δάχιωτος, (μείστος, rare).
6. ὀλίγος, <i>little</i> ,		ὀλίγιωτος.
7. πένης (πεινῆ-), <i>poor</i> ,	πενίστερος,	πενίστατος.
8. πολὺς, <i>much</i> ,	πλείων or πλέων,	πλείστος.
9. ῥάδιος, <i>easy</i> ,	ῥάων,	ῥῆστος,
10. φίλος, <i>dear</i> ,	φίλτερος,	φίλτατος.

NOTE. Irregularities in the comparison of the following words will be found in the Lexicon :—

αἰσχρός, *αἰγιώδης*, *ἄρπαξ*, *ἄφθονος*, *ἄχαρις*, *βαθύς*, *βλάξ*, *βραδύς*, *γεραίος*, *γλυκύς*, *ἐπιλήσμων*, *ἐπίχαρις*, *ἥσυχος*, *ἴδιος*, *ἴσος*, *λάλος*, *μάκαρ*, *μακρός*, *νέος*, *παλαιός*, *παχύς*, *πέπων*, *πίων*, *πλησίος*, *πρίσβυς*, *πραιύργου*, *πρώιος*, *σπουδαίος*, *σχολαίος*, *ψευδής*, *ώκυσ*.

2. Some comparatives and superlatives have no positive, but the stem often appears in an adverb or preposition.
E.g.

ἄνωτερος, *upper*, *ἀνώτατος*, *uppermost*, from *ἄνω*, *up*; *πρότερος*, *former*, *πρώτος* or *πρώτιστος*, *first*, from *πρό*, *before*; *κατώτερος*, *lower*, *κατώτατος*, *lowest*, from *κάτω*, *downtoward*.

3. Comparatives and superlatives may be formed from nouns, and even from pronouns. *E.g.*

Βασιλεύς, *king*, *βασιλεύτερος*, *a greater king*, *βασιλεύτατος*, *the greatest king*; *κλέπτης*, *thief*, *κλεπτίστερος*, *κλεπτίστατος*; *κύων*, *dog*, *κύντερος*, *more impudent*, *κύντατος*, *most impudent*. So *αὐτός*, *self*, *αὐτότατος*, *his very self*, *ipsissimus*.

ADVERBS AND THEIR COMPARISON.

- § 74. 1. Adverbs are regularly formed from adjectives. Their form (including the accent) is found by changing *v* of the genitive plural masculine to *s*.
E.g.

φίλος, *dearly*, from *φίλος*; *δικαίως*, *justly* (*δίκαιος*); *σοφῶς*, *wisely* (*σοφός*); *ἡδέως*, *sweetly* (*ἡδύς*, gen. plur. *ἡδέων*), *ἀληθῶς*, *truly* (*ἀληθής*, gen. plur. *ἀληθέων*, *ἀληθῶν*); *σαφῶς* (Ionic *σαφέως*), *plainly* (*σαφής*, gen. plur. *σαφέων*, *σαφῶν*); *πάντως*, *wholly* (*πᾶς*, gen. plur. *πάντων*).

2. The neuter accusative of an adjective (either singular or plural) may be used as an adverb. *E.g.*

Πολύ or πολλά, *much* (πολὺς); μέγα or μεγάλα, *greatly* (μέγας); also μεγάλως, § 74, 1; μόνον, *only* (μόνος, αἰσιθε).

• NOTE. Other forms of adverbs with various terminations will be learnt by practice.

- § 75. The neuter accusative *singular* of the comparative of an adjective forms the comparative of the corresponding adverb; and the neuter accusative *plural* of the superlative forms the superlative of the adverb. *E.g.*

Σοφῶς (σοφός), *wisely*; σοφώτερον, *more wisely*; σοφώτατα, *most wisely*. Ἀληθῶς (ἀληθής), *truly*; ἀληθέστερον, ἀληθέστατα. Ἠδέως (ἡδύς), *sweetly*, ἡδιον, ἡδιστα. Σωφρόνως (σώφρων), *prudently*; σωφρονέστερον, σωφρονέστατα.

NOTE 1. Other adverbs generally form a comparative in *τερω*, and a superlative in *τατω*; as ἄνω, *above*, ἀνωτέρω, ἀνωτάτω.

NOTE 2. Μάλα, *much*, *very*, has comparative μᾶλλον, *more*, *rather*; superlative μάλιστα, *most*, *especially*.

NUMERALS.

- § 76. The *cardinal* and *ordinal* numeral adjectives, and the numeral adverbs which occur, are as follows:—

	Sign.	Cardinal.	Ordinal.	Adverb.
1	α'	εἰς, μία, ἓν, <i>one</i>	πρῶτος, <i>first</i>	ἅπαξ, <i>once</i> .
2	β'	δύο, <i>two</i>	δεύτερος, <i>second</i>	δίς, <i>twice</i> .
3	γ'	τρεῖς, τρία	τρίτος	τρίς
4	δ'	τέσσαρες, τέσσαρα	τέταρτος	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἑξάκις
7	ζ'	ἑπτὰ	ἑβδόμος	ἑπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος	ἐνάκις
10	ι'	δέκα	δέκατος	δεκάκις
11	ια'	ἐνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δωδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρισκαίδεκα	τρισκαίδέκατος	

S.G.

Sign.	Cardinal.	Ordinal.	Adverb.
14 ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαιδέκατος	
15 ιε'	πεντεκαίδεκα	πεντεκαιδέκατος	
16 ις'	ἑκαταίδεκα	ἑκακαιδέκατος	
17 ιζ'	ἑπτακαίδεκα	ἑπτακαιδέκατος	
18 ιη'	ὀκτωκαίδεκα	ὀκτωκαιδέκατος	
19 ιθ'	ἐννεακαίδεκα	ἐννεακαιδέκατος	
20 κ'	εἴκοσι	εἰκοστός	εἰκοσάκις
21 κα'	εἰς καὶ εἴκοσι, ἢ εἴκοσι καὶ εἰς, ἢ εἴκοσιν εἰς	πρῶτος καὶ εἰκοστός	
30 λ'	τριάκοντα	τριάκοστός	τριάκοντάκις
40 μ'	τεσσαράκοντα	τεσσαράκοστός	τεσσαράκοντάκις
50 ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60 ξ'	ἑξήκοντα	ἑξηκοστός	ἑξηκοντάκις
70 ς'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80 π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90 ϑ'	ἐννήκοντα	ἐνενηκοστός	ἐνενηκοντάκις
100 ρ'	ἑκατόν	ἑκατοστός	ἑκατοντάκις
200 σ'	διακόσιοι, αι, α	διακοσιοστός	διακοσιάκις
300 τ'	τριάκόσιοι, αι, α	τριακοσιοστός	
400 υ'	τετρακόσιοι, αι, α	τετρακοσιοστός	
500 φ'	πεντὰκόσιοι, αι, α	πεντακοσιοστός	
600 χ'	ἑξὰκόσιοι, αι, α	ἑξακοσιοστός	
700 ψ'	ἑπτὰκόσιοι, αι, α	ἑπτακοσιοστός	
800 ω'	ὀκτὰκόσιοι, αι, α	ὀκτακοσιοστός	
900 Ϟ'	ἐνακόσιοι, αι, α	ἐνακοσιοστός	
1000 ς	χίλιοι, αι, α	χιλιοστός	χιλιάκις
2000 β	δισχίλιοι, αι, α	δισχιλιοστός	
3000 γ	τρισχίλιοι, αι, α	τρισχιλιοστός	
10000 δ	μύριοι, αι, α	μυριοστός	μυριάκις

So δύο μυριάδες, 20,000 ; τρεῖς μυριάδες, 30,000 ; &c.

§ 77. 1. The cardinal numbers εἰς, *one*, δύο, *two*, τρεῖς, *three*, and τέσσαρες (ἢ τέτταρες), *four*, are thus declined :—

Nom.	εἰς	μία	ἐν	
Gen.	ἑνός	μίας	ἐνός	N. A. δύο
Dat.	ἐνί	μῇ	ἐνί	G. D. δυοῖν
Acc.	ἑνᾶ	μίαν	ἐν	

Nom.	τρεῖς	τρία	τέσσαρες	τέσσαρα
Gen.		τριῶν		τεσσάρων
Dat.		τρισί		τέσσαρσι
Acc.	τρεῖς	τρία	τέσσαρας	τέσσαρα

* NOTE 1. *Δύο* is sometimes indeclinable. Homer has *δύω* for *δύο*.

NOTE 2. The compounds *οὐδείς* and *μηδείς*, *no one, none*, are declined like *εἷς*. • Thus, *οὐδείς, οὐδεμία, οὐδέν*; gen. *οὐδενός, οὐδεμιᾶς*; dat. *οὐδενί, οὐδεμῇ*; acc. *οὐδένα, οὐδεμίαν, οὐδέν*, &c. Plural forms sometimes occur; as *οὐδένες, οὐδένων, οὐδέσι, οὐδένας; μηδένες, &c.*

NOTE 3. *Both* is expressed by *ἄμφω*, *ambo*, *ἀμφοῖν*; and by *ἀμφότεροι*, generally plural, *ἀμφότεροι, αἱ, α*.

2. The cardinal numbers from 5 to 100 are indeclinable. The higher numbers in *οἱ* and all the ordinals are declined regularly, like other adjectives in *ος*.

NOTE 1. With collective nouns in the singular, especially *ἡ ἵππος*, *cavalry*, the numerals in *οἱ* sometimes appear in the singular; as *τὴν διακοσίαν ἵππων*, *the (troop of) 200 cavalry (200 horse)*; *ἄσπις μυρία καὶ τετρακοσία*, *10,400 shields (i.e. men with shields)*.

NOTE 2. *Μύριοι* means *ten thousand*; *μυριοί*, *innumerable*. The singular *μυρίος* sometimes has the latter sense; as *μυρίος χρόνος*, *countless time*; *μυρία πένια*, *incalculable poverty*.

THE ARTICLE.

§ 78. The definite article *ὁ* (stem *το-*), *the*, is thus declined:—

<i>Singular</i>				<i>Dual.</i>		<i>Plural.</i>				
N.	ὁ	ἡ	τό			N.	οἱ	αἱ	τά	
G.	τοῦ	τῆς	τοῦ	N. A. τῷ	(τά)	τῷ	G.	τῶν		
D.	τῷ	τῇ	τῷ	G. D. τοῖν	(ταῖν)	τοῖν	D.	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό			A.	τούς	τάς	τά	

NOTE 1. The Greek has no indefinite article; but often the indefinite *τις* (§ 84) may be translated by *a* or *an*; as *ἄνθρωπος τις*, *a certain man*, often simply *a man*.

NOTE 2. The feminine dual forms *τά* and *ταῖν* (especially *τά*) are rare, and *τῷ* and *τοῖν* are generally used for all genders.

PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

§ 79. 1. The *personal* pronouns are ἐγώ, *I*, σύ, *thou*, and οὖ (genitive), *of him, of her, of it*. Αὐτός, *himself*, is used as a *personal* pronoun for *him, her, it, &c.* in the oblique cases, but never in the nominative. These pronouns are thus declined:—

<i>Singular.</i>						
Nom.	ἐγώ	σύ		αὐτός	αὐτή	αὐτό
Gen.	ἐμοῦ, μου	σου	οὗ	αὐτοῦ	αὐτῆς	αὐτοῦ
Dat.	ἐμοί, μοί	σοί	οἱ	αὐτῷ	αὐτῇ	αὐτῷ
Acc.	ἐμέ, μέ	σέ	ἑ	αὐτόν	αὐτήν	αὐτό
<i>Dual.</i>						
N.A.	νώ	σφώ		αὐτά	αὐτά	αὐτά
G.D.	νών	σφῶν		αὐτοῖν	αὐταῖν	αὐτοῖν
<i>Plural.</i>						
Nom.	ἡμεῖς	ὑμεῖς	σφεῖς	αὐτοί	αὐταί	αὐτά
Gen.	ἡμῶν	ὑμῶν	σφῶν	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς	αὐτούς	αὐτάς	αὐτά

NOTE 1. Αὐτός in the nominative of all numbers, and ᾧ as an *adjective* pronoun in the oblique cases, is *intensive*, like *ipse* (§ 145, 1); except in ὁ αὐτός, *the same* (§ 79, 2). In the oblique cases it is the ordinary *personal* pronoun of the third person (§ 145, 2).

For the uses of οὖ, οἱ, &c. see § 144, 2. The only forms of this pronoun common in Attic prose are οἱ, σφεῖς, σφῶν, σφίσι, and σφᾶς.

NOTE 2. The following forms of ἐγώ, σύ, and οὖ are found in Homer:—

<i>Sing.</i>	Nom.	ἐγών	σύνη	
	Gen.	ἐμεῦ, μεῦ, ἐμέο	σέο, σεῦ	οὗ
		ἐμεῖο, ἐμέθεν	σεῖο, σέθεν	εἶο, ἔθεν
	Dat.		τοί	οἱ, ἐοί
	Acc.			ἑ, ἐέ, μέν

Dual.	N. A.	νῶϊ	σφῶϊ	
	G. D.	νῶϊν	σφῶϊν	σφῶϊν
Plur.	Nom.	ἡμεῖς	ὑμεῖς	
	Gen.	ἡμέων, ἡμεῶν	ὑμέων, ὑμεῶν	σφέων, σφεῶν
	Dat.	ἡμῃ	ὑμῃ	σφί(ν)
	Acc.	ἡμέας, ἡμεῖς	ὑμέας, ὑμεῖς	σφέας, σφέ

2. Αὐτός preceded by the article means *the same*; as ὁ αὐτὸς ἀνὴρ, *the same man*; τὸν αὐτὸν πόλεμον, *the same war*.

NOTE. Αὐτός is often contracted with the article; as ταυτοῦ for τοῦ αὐτοῦ; ταυτῶ for τῶ αὐτῶ; ταυτῇ for τῇ αὐτῇ (not to be confounded with ταύτῃ from οὗτος). In the contracted form the neuter singular has ταυτό or ταυτόν.

Reflexive Pronouns.

- § 80. The *reflexive* pronouns are ἐμαυτοῦ, ἐμαυτῆς, of *myself*; σεαυτοῦ, σεαυτῆς, of *thyself*; and ἑαυτοῦ, ἑαυτῆς, of *himself, herself, itself*. They are thus declined:—

SINGULAR.			PLURAL.	
	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
Gen.	ἐμαυτοῦ	ἐμαυτῆς	ἡμῶν αὐτῶν	
Dat.	ἐμαυτῶ	ἐμαυτῇ	ἡμῖν αὐτοῖς	ἡμῖν αὐταῖς
Acc.	ἐμαυτόν	ἐμαυτήν	ἡμᾶς αὐτούς	ἡμᾶς αὐτάς

	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
Gen.	σεαυτοῦ or σαυτοῦ	σεαυτῆς or σαυτῆς	ὑμῶν αὐτῶν	
Dat.	σεαυτῶ or σαυτῶ	σεαυτῇ or σαυτῇ	ὑμῖν αὐτοῖς	ὑμῖν αὐταῖς
Acc.	σεαυτόν or σαυτόν	σεαυτήν or σαυτήν	ὑμᾶς αὐτούς	ὑμᾶς αὐτάς

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
Gen.	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
Dat.	ἑαυτῶ	ἑαυτῇ	ἑαυτῶ	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς
Acc.	ἑαυτόν	ἑαυτήν	ἑαυτό	ἑαυτούς	ἑαυτάς	ἑαυτά

ἑαυτοῦ, &c., are often contracted into

Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτῷ	αὐτῇ	αὐτῷ	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	αὐτόν	αὐτήν	αὐτό	αὐτούς	αὐτάς	αὐτά

The contracted forms αὐτοῦ, &c. must not be confounded with αὐτοῦ, &c. from αὐτός (§ 79, 1).

NOTE. The reflexives are compounded of the personal pronouns and αὐτός, which appear separately in the plural of the first and second persons. In Homer they are separated in all persons and numbers; as σοὶ αὐτῷ, οἱ αὐτῷ, ἐαυτήν. Even in Attic prose σφῶν αὐτῶν, σφίσιν αὐτοῖς (αὐταῖς), σφᾶς αὐτοῖς (αὐτάς), often occur.

Reciprocal Pronoun.

§ 81. The reciprocal pronoun is ἀλλήλων, of *one another*, used only in the dual and plural. It is thus declined:—

	Dual.			Plural.		
Gen.	ἀλλήλων	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοις	ἀλλήλαις	ἀλλήλοις
Acc.	ἀλλήλω	ἀλλήλα	ἀλλήλω	ἀλλήλους	ἀλλήλας	ἀλλήλας

Possessive Pronouns.

§ 82. The *possessive* pronouns are ἐμός, *my*, σός, *thy*, ἡμέτερος, *our*, ὑμέτερός, *your*, σφέτερος, *their*, and the poetic ὅς, *his*. They are declined like adjectives in *ος*.

NOTE. Ὅς is not used in Attic prose, and *his* is there expressed by the genitive of αὐτός, as ὁ πατήρ αὐτοῦ, *his father*.

Demonstrative Pronouns.

§ 83. The *demonstrative* pronouns are οὗτος, and ὅδε, *this*, and ἐκεῖνος, *that*. They are thus declined:—

Singular.

Nom.	οὗτος	αὕτη	τοῦτο	ὅδε	ἥδε	τόδε
Gen.	τούτου	ταύτης	τούτου	τοῦδε	τῆςδε	τοῦδε
Dat.	τούτῳ	ταύτῃ	τούτῳ	τῷδε	τῇδε	τούδε
Acc.	τούτον	ταύτην	τοῦτο	τόνδε	τήνδε	τόδε

Dual.

N. A.	τούτω	ταύτα	τούτω	τάδε	τάδε	τάδε
G. D.	τούτων	ταύτων	τούτων	τῶνδε	ταίνδε	τοίνδε

Plural.

Nom.	οὗτοι	αὗται	ταῦτα	οἷδε	αἷδε	τάδε
Gen.	τούτων	τούτων	τούτων	τῶνδε	τῶνδε	τῶνδε
Dat.	τούτοις	ταύταις	τούτοις	τοῖςδε	ταῖςδε	τοῖςδε
Acc.	τούτους	ταύτας	ταῦτα	τούςδε	τάςδε	τάδε

Singular.

Nom.	ἐκεῖνος	ἐκείνη	ἐκεῖνο
Gen.	ἐκείνου	ἐκείνης	ἐκείνου
Dat.	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ
Acc.	ἐκεῖνον	ἐκείνην	ἐκεῖνο

Plural.

Nom.	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen.	ἐκείνων	ἐκείνων	ἐκείνων
Dat.	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc.	ἐκείνους	ἐκείνας	ἐκεῖνα

Dual.

N. A.	ἐκείνω	ἐκεῖνα	ἐκείνω
G. D.	ἐκείνων	ἐκείνων	ἐκείνων

NOTE 1. 'Εκεῖνος is regular except in the neuter ἐκεῖνο. 'Οδε is merely the article *ὁ* with the inseparable particle *-δε* added. For its accent, see § 28, N. 3.

NOTE 2. The demonstratives, including some adverbs (§ 87, 2), may be emphasized by the addition of long *ι*, before which a short vowel is dropped. Thus οὐτοσί, αὐτήι, τουτί; ὀδί, ἡδί, τοδί; τουτουί, ταυτί, τουτωνί; τοσουτοσί, ὠδί, οὐτωσί.

Interrogative and Indefinite Pronouns.

§ 84. 1. The *interrogative* pronoun *τις, τί, who? which? what?* always takes the acute on the first syllable.

The *indefinite* pronoun *τις, τι, any one, some one*, is enclitic, and its proper accent belongs on the last syllable.

2. These pronouns are thus declined:—

INTERROGATIVE.				INDEFINITE.			
<i>Singular.</i>							
Nom.	τίς		τί	τίς		τι	
Gen.		τίνος, τοῦ			τίνος, τοῦ		
Dat.		τίνι, τῷ			τίνι, τῷ		
Acc.	τίνα		τί	τινά		τι	
<i>Dual.</i>							
N. A.		τίνε			τινέ		
G. D.		τίνοιν			τινοῖν		
<i>Plural.</i>							
Nom.	τίνες		τίνα	τίνες		τινά	
Gen.		τίνων			τίνων		
Dat.		τίσι			τίσι		
Acc.	τίνας		τίνα	τινάς		τινά	

For the indefinite plural *τινά* there is a form *ἄττα* (Ionic *ἄσσα*).

NOTE 1. *ὅστις* and *μήτις*, poetic for *οὐδεὶς* and *μὴδείς*, *no one*, are declined like *τίς*.

NOTE 2. The acute accent of *τίς* is never changed to the grave (§ 23, 1, Note). Homer has *τέο* and *τεῦ* for *τίνος*, *τέων* for *τίνων*; also *τίο* and *τέφ* for *τίνος* and *τίνι*.

3. *Ἄλλος*, *other*, is declined like *αὐτός* (§ 79, 1), having *ἄλλο* in the neuter singular.

§ 85. The indefinite *δεῖνα*, *such a one*, is sometimes indeclinable, and is sometimes declined as follows:—

	<i>Singular.</i> (All Genders)	<i>Plural.</i> (Masc.)
Nom.	δεῖνα	δεῖνες
Gen.	δεῖνος	δεῖνων
Dat.	δεῖνι	—
Acc.	δεῖνα	δεῖνας

Relative Pronouns.

§ 86. The relative pronouns are *ὅς, ἥ, ὃ, who*, and *ὅστις, ἥτις, ὃ τι, whoever*. They are thus declined:—

Singular.				Dual.			Plural.		
Nom.	ὅς	ἥ	• ὃ	N. A.	ᾶ	ᾷ	Nom.	οἱ	αἱ ἄ
Gen.	οὗ	ἥς	οὗ				Gen.	ᾶν	ᾶν ᾶν
Dat.	ᾧ	ᾗ	ᾧ				Dat.	οἷς	αἷς οἷς
Acc.	ὃν	ἣν	ὃ				Acc.	οὓς	ᾶς ἄ

Singular.			
Nom.	ὅστις	ἥτις	ὃ τι
Gen.	οὗτινος, οὗτου	ἥτινος	οὗτινος, οὗτου
Dat.	ᾧτινι, ὅτῳ	ᾗτινι	ᾧτινι, ὅτῳ
Acc.	ὅτινα	ἥτινα	ὃ τι

Dual.			
N. A.	ᾗτινε	ᾗτινε	ᾗτινε
G. D.	οὗτινιν	αἰτινιν	οὗτινιν

Plural.			
Nom.	οὗτινες	αἰτινες	ᾗτινα
Gen.	οὗτινων, οὗτων	αἰτινων	ᾗτινων, ᾗτων
Dat.	οὗτισι, ὅτοις	αἰτισι	οὗτισι, ὅτοις
Acc.	οὗτινας	αἰτινας	ᾗτινα

NOTE 1. "Οστις is compounded of the relative *ὅς* and the indefinite *τις*, and is called the *indefinite relative*. Each part is declined separately. For the accent see § 28, N. 3. It has a plural form *ἄττα* from *ἄ ἄττα* (§ 84, 2), for *ᾗτινα*. "Ο τι is thus written (sometimes *ὃ, τι*) to distinguish it from *ὅτι, that*.

NOTE 2. Homer has *οὗ, ἥς*, for *οὗ, ἥς*. In *ὅστις* he has nom. *ὅτις, ὃ ττι*; gen. *ὅτεν, ὅττεο, ὅττεν*; dat. *ὅτρεϛ*; acc. *ὅτινα, ὃ ττι*; plur. gen. *ὅτεων*; dat. *ὀτίοισι*; acc. *ὀτινας*.

PRONOMINAL ADJECTIVES AND ADVERBS.

§ 87. 1. There are many *pronominal adjectives* which correspond to each other in form and meaning. The following are the most important:—

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>πόσος; how much?</i> <i>quantus?</i>	<i>ποσός, of a cer-</i> <i>tain quantity.</i>	<i>(τόσος), τοσόσδε,</i> <i>τοσοῦτος, so</i> <i>much, tantus.</i>	<i>ὅσος, ὅπόσος, as</i> <i>much, as many,</i> <i>quantus.</i>
<i>ποῖος; of what</i> <i>kind? qualis?</i>	<i>ποῖός, of a cer-</i> <i>tain kind.</i>	<i>(τοῖός), τοιόσδε,</i> <i>τοιούτος, such,</i> <i>talis.</i>	<i>οἷος, ὁποῖος, of</i> <i>which kind,</i> <i>[such] as, qua-</i> <i>lis.</i>
<i>πῆλικος; how old?</i> <i>how large?</i>		<i>τηλικόσδε, τηλι-</i> <i>κούτος, so old</i> <i>or so large.</i>	<i>ἡλίκος, ὁπῆλικος,</i> <i>of which age or</i> <i>size, [as old] as,</i> <i>[as large] as.</i>
<i>πότερος; which of</i> <i>the two?</i>	<i>πότερος (or ποτε-</i> <i>ρός) one of two</i> <i>(rare).</i>	<i>ἕτερος, the one or</i> <i>the other (of</i> <i>two).</i>	<i>ἀπότερος, which-</i> <i>ever of the two.</i>

The pronouns *τίς, τὶς, &c.* form a corresponding series:—

<i>τίς; who?</i>	<i>τὶς, any one.</i>	<i>ὅδε, οὗτος, this,</i> <i>this one.</i>	<i>ὅς, ὅστις, who,</i> <i>which.</i>
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NOTE. *Τόσος* and *τοῖος* seldom occur in Attic prose. *Τοσόσδε, τοιόσδε,* and *τηλικόσδε* are declined like *τόσος* and *τοῖος*; as *τοσόσδε, τοσῆδε, τοσόνδε, &c.*,—*τοιόσδε, τοιάδε (ᾱ), τοιόνδε.* (See § 28, Note 3). *Τοσοῦτος, τοιούτος,* and *τηλικούτος* are declined like *οὗτος* (omitting the first *τ* in *τούτου, τούτο, &c.*), except that the neuter singular has *ο* or *ον*; as *τοιούτος, τοιαύτη, τοιούτο* or *τοιούτων*; gen. *τοιούτου, τοιαύτης, &c.*

2. Certain *pronominal adverbs* correspond to each other, like the adjectives given above. Such are the following:—

Interrogative.	Indefinite.	Demonstrative.	Relative.
<i>ποῦ; where?</i>	<i>πού, somewhere.</i>	<i>(ἐνθα), ἐνταῦθα,</i> <i>ἐκεῖ, there.</i>	<i>οἷ, ὅπου, where.</i>
<i>πῇ; which way?</i> <i>how?</i>	<i>πῇ, some way,</i> <i>somehow.</i>	<i>(τῇ), τῇδε, ταύτῃ,</i> <i>this way, thus.</i>	<i>ἧ, ὅπῃ, which way,</i> <i>as.</i>
<i>ποῖ; whither?</i>	<i>ποῖ, to some</i> <i>place.</i>	<i>ἐκεῖσε, thither.</i>	<i>οἷ, ὅποι, whither.</i>

Interrogative.	Indefinite.	Demonstrative.	Relative.
πόθεν; whence?	ποθεν, from some place.	(τόθεν), (ἐνθεν), ἐκεῖθεν, thence.	θεν, ὅποθεν, whence.
πῶς; how?	πῶς, in some way, somehow.	(ὧς), ὥδε, οὕτως, thus.	ὧς, ὅπως, in which way, as.
πότε; when?	πότε, at some time.	τότε, then.	ότε, ὁπότε, when.
πηνίκα; at what time?		(τηνίκα), τηνικά- δε, τηνικάυτα, at that time.	ηνίκα, ὁπηνίκα, at which time, when.

NOTE. There are no demonstratives corresponding to ποῦ and ποῖ, and equivalents of different form are given above. Forms which seldom or never occur in Attic prose are in (). Ἐνθα and ἐνθεν are relatives in prose, where, whence; as demonstratives they appear chiefly in a few expressions like ἐνθα καὶ ἐνθα, here and there, ἐνθεν καὶ ἐνθεν, on both sides.

The indefinite adverbs are all enclitic (§ 27, 2).

VERBS.

§ 88. 1. The Greek verb has three voices, the active, middle, and passive.

NOTE 1. The middle voice generally signifies that the subject performs an action upon himself or for his own benefit (§ 199), but sometimes it is not distinguished from the active voice in meaning. The passive differs from the middle in form in only two tenses, the future and the aorist.

2. Deponent verbs are those which have no active voice, but are used in the middle or passive forms with an active sense.

NOTE. Deponents generally have the aorist and future of the middle form. A few, which have an aorist (sometimes a future) of the passive form, are called *passive* deponents; while the others are called *middle* deponents.

§ 89. There are five moods, the indicative, subjunctive, optative, imperative, and infinitive. There are also participles of all the principal tenses.

NOTE. The first four moods, as opposed to the *infinitive*, are called *finite* moods. The last four, as opposed to the *indicative*, are called *dependent* moods.

- § 90. 1. There are seven *tenses*, the present, imperfect, perfect, pluperfect, aorist, future, and future perfect. The imperfect and pluperfect are found only in the indicative. The future and future perfect are wanting in the subjunctive and imperative. The future perfect belongs regularly to the passive voice, but sometimes has the meaning of the active or middle.
2. The present, perfect, future, and future perfect indicative are called *primary* (or *principal*) tenses; the imperfect, pluperfect, and aorist indicative are called *secondary* (or *historical*) tenses.

NOTE 1. Many verbs have tenses known as the *second aorist* (in all voices), the *second perfect* and pluperfect (*active*), and the *second future* (*passive*). These tenses are generally of more primitive formation than the *first* (or ordinary) aorist, perfect, &c. Very few verbs have both forms in any tense; when this occurs, the two forms generally differ in meaning (§ 92, 5).

NOTE 2. The aorist corresponds to the *indefinite* or *historical perfect* in Latin, and the Greek perfect corresponds generally to the English perfect or to the *definite perfect* in Latin.

NOTE 3. No Greek verb is in use in all these tenses, and the paradigm of the regular verb (§ 96) therefore includes parts of three different verbs.

- § 91. There are three *numbers*, as in nouns, the singular, the dual, and the plural.

In each tense of the indicative, subjunctive, and optative, there are three *persons* in each number, the first, the second, and the third; in each tense of the imperative there are two, the second and the third.

NOTE. The first person dual is the same as the first person plural except in a very few poetic forms. This person is therefore omitted in the paradigms.

Tense Stems.

§ 92. 1. In a verb which has but one stem, like λύω, the stem is the fundamental part which appears in all forms of the verb (§ 32, 2). In λύω this fixed part is λυ-, which is seen equally (though with change in the quantity of υ) in λυ-ω, ἔ-λυ-ον, λυ-σω, ἔ-λυ-σα, λέ-λυ-κα, ἔλε-λυ-κειν, λέ-λυ-μαι, ἔλε-λυ-μην, ἔ-λυ-θην, λυ-θήσομαι. So in λέγω, πλέκω.

2. The stem which is the basis of the present and imperfect, however, is often not the same as the stem which appears in some or all of the other tenses. Thus in λέπω (§ 95), we find the stem λειπ- in most of the tenses; but in the second aorists ἔ-λιπ-ον and ἔ-λιπ-όμεν we find the stem λιπ-. In φαίνω (§ 95) we have φαιν- only in the present and imperfect, and a stem φάν- (sometimes in the form φην-) as the basis of the other tenses. Again, in μανθάνω, *learn*, we have the stem μάθ- in ἔμαθον; and in λαμβάνω, *take*, we have λάβ- in ἔλαβον. (See the Catalogue of Verbs.) As these stems λιπ-, φάν-, μάθ-, λάβ-, are simpler and more primitive than λειπ-, φαιν-, μανθαν-, λαμβαν-, they are called the *simple stems* of these verbs.

NOTE. The simple stem, or (in verbs like λύω, λέγω) the single stem, is often identical with the root (§ 32, 2, Note); as λιπ-, λάβ-, λυ-, λεγ-, πλεκ-. In other verbs the stem is formed by adding a suffix to the root; as in τιμάω the single stem τιμα- (the same as that of the noun τιμή, § 35, N.) is formed from the root τι- by adding μα; so in φαίνω the simple stem φαν- is itself derived from the root φα-. The term *simple stem* or *stem* (if there is but one) denotes the simplest form which appears in the conjugation of a verb, whether it is the same as the root or not.

3. The stems of verbs are called *vowel stems* or *consonant stems*, and the latter are called *mute stems* (including *labial*, *palatal*, and *lingual stems*) or *liquid stems*, according to their final letter. Thus we name the stems of φιλέω (φιλε-), λέπω (λειπ-, λιπ-), τριβω (τριβ-), γράφω (γρᾶφ-), πλέκω (πλεκ-), φεύγω (φευγ-, φύγ-), πείθω (πειθ-, πίθ-), φαίνω (φαιν-, φάν-), στέλλω (στελλ-, σταλ-).

NOTE. A verb which has a vowel stem in all its tenses is called a *pure verb*; and one which has a mute stem or a liquid stem in all its tenses is called a *mute* or a *liquid verb*.

4. It will be seen by the synopsis (§ 95), that even the single stem λυ- appears in several modified forms in different tenses of λύω; as λυ-, λυσ-, λελυκ-, and λυθε- (or λυθη-) enlarged to λυθησ-. In φαίνω the simple stem φᾶν- appears also as φην-, πεφαν-, φανθε- (or φανθη-), φανε(η)-, and φανησ-. In λείπω we find λειψ-, λελειπ-, λειψθε(η)-; and λιπ- is modified in λε-λοιπ-. The form of stem which belongs to each tense (or group of tenses) is called a *tense stem*, and the forms of the verb which are based upon it constitute a *tense system*.

The following tense stems are distinguished in the Greek verb:—

I. The **PRESENT** stem, of the present and imperfect of all voices; as λυ- in λύ-ω, ἔ-λυ-ον, λύ-ομαι; ἑ-λυ-όμεν; φαιν- in φαίν-ω, ἔφαιν-ον, &c.; λειπ- in λείπ-ω, ἔλειπ-ον, λείπ-ομαι, &c.

II. The **FUTURE** stem, of the future active and middle; as λῦσ-, in λύσ-ω, λύσ-ομαι; λειψ- in λείψ-ω, λείψ-ομαι; φᾶνε- in (φανέ-ω) φανῶ, (φανέ-ομαι) φανοῦμαι. The last form (in ε) belongs to liquid stems.

III. The **FIRST-AORIST** stem, of the aorist active and middle; as λῦσ- in ἔ-λυσ-α, ἑ-λυσ-ά-μεν; φην- in ἔ-φην-α, ἑ-φην-ά-μεν. The last form (without σ) belongs to liquid stems.

IV. The **PERFECT** stem, of the perfect, pluperfect, and future perfect. Of this there are four forms: (a) The *Perfect-Middle* stem; as λελῦ- in λέλυ-μαι and ἐλελύ-μεν, λελειπ- in ἐλελειπ-μαι and ἐλελείμ-μεν (§ 16, 3), πεφᾶν- in πέφασ-μαι and ἐπεφάσ-μεν (§ 16, 6, N. 4). (b) The *Perfect-Active* stem; as λελῦ-κ- in ἐλέλυκ-α and ἐ-λελύκ-ειν, πεφαν-κ- (§ 16, 5) in πέφραγ-κα and ἐ-πεφάγκαν. (c) The *Future-Perfect* stem; as λελῦσ- in λελύσ-ομαι, λελειψ- in λελείψ-ομαι. (d) The *Second-Perfect* stem; as λελοιπ- in ἐλέλοιπ-α and ἐ-λελοίπειν, πεφην- in πέφην-α and ἐ-πεφήνειν.

V. The SECOND-AORIST stem, of the second aorist active and middle; as λῖπ- in ἐ-λιπ-ον and ἐ-λιπ-όμην.

VI. The FIRST PASSIVE stem, of the first aorist and the first future passive; as (a) λυθε- (or λυθη-) in ἐ-λύθη-ν and (λυθέ-ω) λυθῶ (subj.), λειφθε(η)- in ἐ-λείφθη-ν and (λειφθέ-ω) λειφθῶ (subj.), φανθε(η)- in ἐ-φάνθη-ν and (φανθέ-ω) φανθῶ (subj.); (b) λῦθησ- in λυθήσομαι, λειφθήσ- in λειφθήσομαι.

VII. The SECOND PASSIVE stem, of the second aorist and the second future passive; as (a) φᾶνε(η) in ἐ-φάνη-ν and (φανέ-ω) φανῶ (subj.); (b) φανησ- in φανήσομαι.

NOTE. The three verbs λύω, λείπω, and φαίνω, from which the preceding examples are taken, give a general idea of the most common forms which the seven tense stems assume.

5. The *principal parts* of a Greek verb (by giving which we describe the verb) are the first person singular of the present, future, first aorist, and (first or second) perfect indicative active, the perfect and (first or second) aorist indicative passive, with the second aorist (active or middle) when one occurs. *E.g.*

Λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην.

Λείπω, λείψω, ἔλειπον, ἔλειψμαι, ελείφθην, ἔλιπον.

Φαίνω, φάνω, ἔφην, πέφαγκα (2 pf. πέφην), πέφασμαι, ἐφάνθην (2 aor. pass. ἐφᾶνην).

Πράσσω, πο, πράξω, ἔπραξα, πέπραχα (2 pf. πέπραγα), πέπραγμαι, ἐπράχθην.

Στέλλω, στείλ, στείλω, ἔστειλα, ἔσταλκα, ἔσταλμαι, (2 a.p.) ἐστάλην.

We thus give every tense system which is in use, with two tenses formed from the perfect stem. Verbs with two perfects active, like πρᾶσσω, or with two aorists passive, like φαίνω, are very rare.

6. In deponent verbs the principal parts are the present, future, perfect, and aorist (or aorists) indicative. *E.g.*

Βούλομαι, wish, βουλήσομαι, βεβούλημαι, ἐβουλήθην.

Γίνομαι, become, γενήσομαι, γεγέννημαι, ἐγενόμην.

(Αἰδέομαι) αἰδοῦμαι, respect, αἰδέσομαι, ἤδεσμαι, ἠδέσθην.

Σκέπτομαι, view, σκέψομαι, ἔσκεμμαι, ἐσκεψάμην.

Conjugation.

§ 93. 1. To *conjugate* a verb is to give all its voices, moods, tenses, numbers, and persons in their proper order.

2. These various parts of the verb are formed as follows :—

(a) By modifications of the stem itself in forming the different tense stems (§ 92, 4). These are explained in §§ 107–111.

(b) In all cases, by adding certain syllables to the tense stems; as in *λύ-ομεν*, *λύσ-ετε*, *λέλυ-ται*, *λελύκ-ατε*. These syllables and their composition are explained in §§ 112–117.

(c) In the secondary tenses of the indicative, by also prefixing *ε* to the tense stem (if this begins with a consonant), or lengthening its initial vowel (if it begins with a short vowel); as in *ἔ-λυ-ον*, *ἔ-λυσ-ε*, *ἔ-φην-ατο*, *ἔ-λελύκ-ειν*, and in *ἤκου-ον*, *ἤκου-α*, imperfect and aorist of *ἀκούω*, *to hear*. This prefix or lengthening does not belong to the tense stem, but disappears in the dependent moods and in the participle.

A prefix, seen in *λε-* of *λελυκα* and *λέλειμμαι*, in *πε-* of *πέφασμαι*, and *ε* of *ἔσταλμαι* (§ 97, 4), for which a lengthening of the initial vowel is found in *ἤλλαγμα* (*ἀλλαγ-*) from *ἀλλάσσω* (§ 97, 4), belongs to the perfect tense stem, and remains in all the moods and in the participle.

These prefixes and lengthenings (c), called *augment* (*increase*), are explained in §§ 99–106.

3. There are two principal forms of conjugation of Greek verbs, that of verbs in *ω* and that of verbs in *μ*.

NOTE. Verbs in *μ* form a small class, compared with those in *ω*, and are distinguished in their inflection almost exclusively in the present and second-aorist systems, in the other systems agreeing with verbs in *ω*. The conjugation of the latter is therefore given first, and under this head are stated the general principles which belong equally to both conjugations.

CONJUGATION OF VERBS IN α .

§ 94. The present stem of a verb in ω is found by dropping ω of the present indicative active, or $\sigma\mu\alpha\iota$ of the present indicative middle; as $\lambdaύ\omega$ ($\lambda\nu$), $\lambdaεί\pi\omega$ ($\lambdaειπ$), $\sigma\rhoάσσω$ ($\pi\rhoασσ$); $\betaούλομαι$ ($\betaουλ$), $γίγνομαι$ ($γιν$).

NOTE. The simple stem, when there is one distinct from the present stem, must be learnt by observation and by familiarity with the principles upon which the present stem is formed from the simple stem (§ 108).

§ 95. 1. The following synopses include :—

I. All the tenses of $\lambdaύ\omega$, *loose*.

II. All the tenses of $\lambdaεί\pi\omega$, *leave*; the second perfect and pluperfect active and the second aorist active and middle being in heavy-faced type.

III. All the tenses of $\phiαίν\omega$, *show*; the future and aorist active and middle and the second aorist and second future passive being in heavy-faced type.

The synopsis of $\lambdaύ\omega$, with the forms in heavier type in the synopses of $\lambdaεί\pi\omega$ and $\phiαίν\omega$, will thus show the full conjugation of the verb in ω ; and only these forms are inflected in § 96. For the peculiar inflection of the perfect and pluperfect middle and passive of verbs with consonant stems, see § 97.

NOTE. The paradigms in § 96 include the perfect imperative active of $\lambdaύ\omega$, $\lambdaεί\pi\omega$, and $\phiαίν\omega$, although it is hardly possible that this tense can actually have been formed in any of these verbs. As it occurs, however, in a few verbs (in which the perfect has a present meaning), it is given here to complete the illustration of the forms. For the perfect subjunctive and optative active, which are more common in periphrastic forms, see § 118, 1.

For the quantity of ν in $\lambdaύ\omega$, see § 109, 1, N. 1.

I. λύω.

ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. λυ-	{ Present	λύω	λύω
	{ Imperfect	ἔλυον	
II. λῡσ-	Future	λύσω	
III. λῡσ-	Aorist	ἔλυσα	λύσω
IV. (b) λελῡ-κ-	{ Perfect	ἔλυκα	{ λελύκω or
	{ Pluperfect	ἐλύκειν	{ λελυκώς ὦ

MIDDLE VOICE.

I. λῡ-	{ Present	λύομαι	λύομαι
	{ Imperfect	ἐλύμην	
II. λῡσ-	Future	λύσομαι	
III. λῡσ-	Aorist	ἐλυσάμην	λύσομαι
IV. (a) λελῡ-	{ Perfect	ἔλυμαι	λελυμένος ὦ
	{ Pluperfect	ἐλελύμην	

PASSIVE VOICE.

I. λῡ-	Present and Imperfect	} <i>Same as in Middle.</i>
IV. (α) λελῡ-	Perfect and Pluperfect	
IV. (c) λελῡ-σ-	Future Perfect	λελύσομαι
VI. (α) λῡθε(η)-	Aorist	ἐλύθη λυθῶ (for λυθείω)
VI. (β) λῡθε(η)-σ-	Future	λυθήσομαι

I. λύω.

ACTIVE VOICE.

<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
λύοιμι	λύε	λύειν	λύων
λύσοιμι		λύσαιν	λύσων
λύσταιμι	λύσον	λύσαι	λύσας
{ λελύκοιμι or λελυκώς εἴην.	[λελυκε, § 95, 1, N.] λελυκέναι		λελυκώς

MIDDLE VOICE.

λυόμην	λύου	λύεσθαι	λυόμενος
λυσόμην		λύσεσθαι	λυσόμενος
λυσάμην	λῦσαι	λύσασθαι	λυσάμενος
λελυμένος εἴην	λελυσο	λελύσθαι	λελυμένος

PASSIVE VOICE.

λελυσοίμην		λελύσεσθαι	• λελυσόμενος
λυθήην	λύθητι	λυθῆναι	λυθείς
λυθησοίμην		λυθήσεσθαι	λυθησόμενος

II. λείπω (λιπ-)

ACTIVE VOICE.

<i>Tense-stem.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. λειπ-	{ Present	λείπω	λείπω
	{ Imperfect	ἔλειπον	-
II. λειψ- for λειπ-σ	{ Future	λείψω	-
III. [λειψ-]	Aorist	[ἔλειψα, &c.]	<i>Not in good use.</i>
IV. (d) λελοιπ- (§ 109, 3)	{ 2 Perfect	λελοιπα	{ λελοίπω or
	{ 2 Pluperf.	ἐλελόπειν	{ λελοιπῶς ᾶ
V. λιπ-	2 Aorist	ἔλιπον	λίπω

MIDDLE VOICE.

I. λειπ-	{ Present	λείπομαι	λείπομαι
	{ Imperfect	ἐλειπόμην	-
II. λειψ-	Future	λείψομαι	-
IV. (a) λελειπ- As Passive.	{ Perfect	λέλειμμαι (§ 16, 3)	λελειμμένος ᾶ
	{ Pluperfect	ἐλελείμην	-
V. λιπ-	2 Aorist	ἐλιπόμην	λίπομαι

PASSIVE VOICE.

I. λειπ-	Present and Imperfect	} <i>Same as in Middle.</i>	
IV. (a) λελειπ-	Perfect and Pluperfect		
IV. (c) λελειψ- for λελειπ-σ-	Fut.Perf.	λελείψομαι	
VI. (a) λειφθε(η)- (§ 16, 1)	Aorist	ἐλείφθην	{ λειφθῶ (for λειφθείω)
VI. (b) λειφθη-σ-	Future	λειφθήσομαι	

II. λείπω (λιπ-).

ACTIVE VOICE

<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
λείποιμι	λείπε •	λείπειν	λείπων
λείψοιμι	•	λείψειν •	λείψων
{ ληλοίπομι or ληλοιπῶς εἶην	[ληλοιπε, § 95, 1, N.]	ληλοιπέναι	ληλοιπῶς
λίπομι	λίπε	λιπεῖν	λιπών

MIDDLE VOICE.

λειποίμην	λείπου	λείπεσθαι	λειπόμενος
λειψοίμην	•	λείψεσθαι	λειψόμενος
λελειμμένος εἶην	λέλειψο	λελειφθαι (§ 16, 1 & 4)	λελειμμένος
λιποίμην	λιποῦ	λιπέσθαι	λιπόμενος

PASSIVE VOICE.

λελειψοίμην	•	λελείψεσθαι	λελειψόμενος
λειφθῆην	λείφθῃ	λειφθῆναι	λειφθείς
λειφθῆσοίμην	•	λειφθήσεσθαι	λειφθῆσόμενος

III. φαίνομ (φαν-).

ACTIVE VOICE.

<i>Ταίω-ειω.</i>		<i>Indicative.</i>	<i>Subjunctive.</i>
I. φαω-	{ Present	φαίνομ	φαίνω
	{ Imperfect	ἐφαίνον	
II. φάνε-	Future	(φᾶνέω) φᾶνῶ	
III. φην-	Aorist	ἔφηνα	φῆνω
IV. (b) πεφαγκ- for πεφαν-κ- (§ 16, 5)	{ Perfect	πέφαγκα	{ πεφάγκω or πεφαγκῶς ὦ
	{ Pluperfect	ἐπεφάγκειν	
IV. (d) πεφην- (§ 109, 3)	{ 2 Perfect	πέφηνα	{ πεφῆνῶ or πεφηνῶς ὦ
	{ 2 Pluperf.	ἐπεφῆνεν	

MIDDLE VOICE.

I. φαω-	{ Present	φαίνομαι	φαίνομαι
	{ Imperfect	ἐφαινόμην	
II. φάνε-	Future	(φᾶνέομαι) φανούμαι	
III. φην-	Aorist	ἔφηνάμην	φῆνομαι
IV. (a) πεφαν-	{ Perfect	πέφασμαι (§ 97)	πεφασμένος ὦ
	{ Pluperfect	ἐπεφάσμην	

PASSIVE VOICE.

I. φαω-	Present and Imperfect	} <i>Same as in Middle.</i>	
IV. (a) πεφαν-	Perfect and Pluperfect		
VI. (a) φανθε(η)-	Aorist	ἐφάνθην	φανθῶ (for φανθέω)
VI. (b)	*Future	Wanting.	
VII. (a) φανε(η)-	2 Aorist	ἐφάνην	φανῶ (for φανείω)
VII. (b) φανης-	2 Future	φανήσομαι	

III. φαίνω (φαν-).

ACTIVE VOICE.

<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
φαίνομι	φαῖνε	φαίνειν	φαίνων
{ (φανοίμην) φανοίμι { οὐ (φανοίην) φανοίην		(φανέειν) φανείν	(φανέων) φανών
φήναιμι	φήνον	φήναι	φήνας
{ πεφάγοιμι οὐ { πεφαγκώς εἶην	[πέφαγκε, § 95, 1, N.]	πεφαγκέναι	πεπαγκώς
{ πεφήνοιμι οὐ { πεφηνώς εἶην	[πέφηνε, § 95, 1, N.]	πεφηνέναι	πεφηνώς

MIDDLE VOICE.

φαννύμεην	φαίνου	φαίνεσθαι	φανόμενος
(φανοίμην) φανοίμην		{ (φανέεσθαι) { φανείσθαι	{ (φανεύμενος) { φανούμενος
φηνάμην	φήναι	φήνασθαι	φηνόμενος
πεφασμένος εἶην	πέφανσο	πεφάνθαι (§ 16, 4)	πεφασμένος

PASSIVE VOICE.

φανθείην	φάνθητι	φανθήναι	φανθείς
φανείην	φάνθη	φανήναι	φανείς
φανησοί		φανήσεσθαι	φανησόμενος

2. The following table shows the meaning of each tense of λύω, λείπω, and φαίνω, in the indicative, imperative, infinitive, and participle of the active voice :—

I. Λύω.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I loose or am loosing.</i>	<i>Loose thou.</i>	<i>To loose or to be loosing.</i>	<i>Loosing.</i>
Imperf.	<i>I loosed or was loosing.</i>			
Fut.	<i>I shall loose.</i>		<i>To be about to loose.</i>	<i>About to loose.</i>
Aor.	<i>I loosed.</i>	<i>Loose thou.</i> (§ 202, 1).	<i>To loose or to have loosed.</i>	<i>Having loosed or loosing.</i>
Perf.	<i>I have loosed.</i>		<i>To have loosed.</i>	<i>Having loosed.</i>
Plup.	<i>I had loosed.</i>			

The middle of λύω commonly means *to release for one's self*, or *to release some one belonging to one's self*, hence *to ransom* (a captive) or *to deliver* (one's friends from danger). See § 199, 3.

In the passive the tenses are changed merely to suit that voice ; as *I am loosed*, *I was loosed*, *I shall be loosed*, *I have been loosed*, &c. The future perfect passive means *I shall have been loosed* (i.e. before some future event referred to).

II. Λείπω.

ACTIVE VOICE.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I leave or am leaving.</i>	<i>Leave thou.</i>	<i>To leave or to be leaving.</i>	<i>Leaving.</i>
Imperf.	<i>I left or was leaving.</i>			
Fut.	<i>I shall leave.</i>		<i>To be about to leave.</i>	<i>About to leave.</i>
2 Perf.	<i>I have left</i> (sometimes <i>I have failed or am wanting</i>).		<i>To have left.</i>	<i>Having left.</i>
2 Plup.	<i>I had left.</i>			
3 Aor.	<i>I left.</i>	<i>Leave thou.</i> (§ 202, 1).	<i>To leave or to have left.</i>	<i>Having left or leaving.</i>

The passive of λείπω is used in all tenses, with the meanings *I am left*, *I was left*, *I have been left*, *I had been left*, *I shall have been left*, *I was left*, *I shall be left*. It also means *I am inferior* (*left behind*). The middle of λείπω means properly *to remain* (*leave one's*

self), in which sense it differs little (or not at all) from the passive. But the 2nd aor. ἐλιπόμην often means *I left for myself* (as a memorial or monument): so with the present and future middle in composition. Ἐλιπόμην in Homer sometimes means *I was left behind* or *was inferior*, like the passive.

III. Φαίνω.

	Indicative.	Imperative.	Infinitive.	Participle.
Pres.	<i>I show or am showing.</i>	<i>Show thou.</i>	<i>To show.</i>	<i>Showing.</i>
Imperf.	<i>I showed or was showing.</i>			
Fut.	<i>I shall show.</i>		<i>To be about to show.</i>	<i>About to show.</i>
Aor.	<i>I showed.</i>	<i>Show thou</i> (§ 202, 1).	<i>To show or to have shown.</i>	<i>Having shown or showing.</i>
1 Perf.	<i>I have shown.</i>		<i>To have shown.</i>	<i>Having shown.</i>
1 Plup.	<i>I had shown.</i>			
2 Perf.	<i>I have appeared.</i>		<i>To have appeared.</i>	<i>Having appeared.</i>
2 Plup.	<i>I had appeared.</i>			

The passive of φαίνω means properly *to be shown* or *made evident*; the middle, *to appear* (*show one's self*). But these two meanings are often hard to distinguish, and it is therefore sometimes impossible to decide whether φαίνομαι, πέφασμαι, &c., are passive or middle. The 2nd fut. pass. φανήσομαι, *I shall appear* or *be shown*, does not differ in sense from the fut. mid. φανοῦμαι; but ἐφάνθη is generally passive, *I was shown*, while ἐφάνην is *I appeared*. The aor. mid. ἐφηνάμην is transitive, *I showed*; it is rare and poetic in the simple form, but ἀπεφηνάμην is common in the meaning *I declared*.

NOTE. The meaning of the various forms of the subjunctive and optative cannot be fully understood until the constructions are explained in the Syntax. But the following examples will make them clearer than a mere translation of the forms, some of which (e.g. the future optative) cannot be used alone:—

Λύωμεν (or λύσωμεν) αὐτόν, *let us loose him*; μὴ λύσῃς αὐτόν, *do not loose him*. Ἐὰν λύω (or λύσω) αὐτόν, χαρήσκει, *if I (shall) loose him, he will rejoice*. Ἔρχομαι, ἵνα αὐτόν λύω (or λύσω), *I am coming that I may loose him*. Εἶδε λύοιμι (or λύσαιμι) αὐτόν, *O that I may loose him*. Εἰ λύοιμι (or λύσαιμι) αὐτόν, χαίροι ἂν, *if I should loose him, he would rejoice*. Ἦλθον ἵνα αὐτόν λύοιμι (or λύσαιμι), *I came that I might loose him*. Εἶπον ὅτι αὐτόν λύοιμι, *I said that I was loosing him*; εἶπον ὅτι αὐτόν λύσαιμι, *I said that I had loosed him*; εἶπον ὅτι αὐτόν λύσοιμι, *I said that I would loose him*. For the difference between the present and aorist in these moods, see § 202, 1; for the perfect, see § 202, 2.

§ 96. Λύω in all its tenses, and λείπω and φεύγω in

I, λύω (λύ),

Active

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. λύω	λύω	λύοιμι
	2. λύεις	λύῃς	λύοις
	3. λύει	λύῃ	λύοι
D.	2. λύετον	λύητον	λύοιτον
	3. λύετον	λύητον	λυοίτην
P.	1. λύομεν	λύωμεν	λύοιμεν
	2. λύετε	λύητε	λύοιτε
	3. λύουσιν	λύωσι	λύοιεν

IMPERFECT.

S.	1. ἔλυον
	2. ἔλυες
	3. ἔλυε
D.	2. ἐλύετον
	3. ἐλύετην
P.	1. ἐλύομεν
	2. ἐλύετε
	3. ἔλυον

FUTURE.

S.	1. λύσω	λύσοιμι
	2. λύσεις	λύσοις
	3. λύσει	λύσοι
D.	2. λύσετον	λύσοιτον
	3. λύσετον	λυσοίτην
P.	1. λύσομεν	λύσοιμεν
	2. λύσετε	λύσοιτε
	3. λύσουσι	λύσοιεν

the tenses above mentioned (§ 95), are thus inflected:—

to loose.

Voice.

PRESENT.

<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. { 2. λθε 3. λύτω	λύνειν	λύων, λύουσα, λύνον (§ 68)
D. { 2. λύετον 3. λύετων		
P. { 2. λύετε 3. λύετωσαν or λύόντων		

FUTURE.

λύσειν	λύσω, λύσῃσα, λῴσον (§ 68)
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Active Voice of

AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ἔλυσα	λύσω	• λύσαιμι
	2. ἔλυσας	λύσης	λύσαις, λύσειας
	3. ἔλυσε	λύσῃ	λύσαι, λύσει
D.	2. ἐλύσατον	λύσῃτον	λύσαιντο
	3. ἐλύσάτην	λύσῃτον	λύσαίτην
P.	1. ἐλύσαμεν	λύσωμεν	λύσαιμεν
	2. ἐλύσατε	λύσητε	λύσαιτε
	3. ἔλυσαν	λύσωσι	λύσαιν, λύσειαν

PERFECT.

S.	1. λέλυκα	λέλυκα (§ 95, 1, N.)	λέλυκοιμι (§ 95, 1, N.)
	2. λέλυκας	λέλυκῃς	λέλυκοις
	3. λέλυκε	λέλυκῃ	λέλυκοι
D.	2. λέλύκατον	λέλύκητον	λέλύκουτον
	3. λέλύκατον	λέλύκητον	λέλυκώτην
P.	1. λέλύκαμεν	λέλύκωμεν	λέλύκοιμεν
	2. λέλύκατε	λέλύκητε	λέλύκοιτε
	3. λέλύκασι	λέλύκωσι	λέλύκοιεν

PLUPERFECT.

S.	1. ἐλέλυκον	
	2. ἐλέλυκεις	
	3. ἐλέλυκε	
D.	2. ἐλέλυκοντο	
	3. ἐλέλυκόντην	
P.	1. ἐλέλυκαμεν	
	2. ἐλέλυκατε	
	3. ἐλέλυκαν	οὐ ἐλέλυκασαν

λύω (*continued*).

AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. λύσον 3. λυθάτω	λῦσαι	λύσας, λύσασα, λύσαν (§ 68)
D.	{ 2. λύσᾶτον 3. λυσάτων		
P.	{ 2. λύσατε 3. λυσάτωσαν οἱ λυσάντων		

PERFECT.

S.	{ 2. λέλυκε (§95,1,N.) 3. λελυκέω	λελυκέναι	λελυκώς, λελυκυία, λελυκός (§ 68)
D.	{ 2. ἑλύκετον 3. λελυκέτων		
P.	{ 2. λελύκετε 3. λελυκέτωσαν		

λίω

Middle

PRESENT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S. {	1. λίσμαι	λίσμαι	λίσμην
	2. λίσῃ, λίσαι	λίσῃ	λίσαιο
	3. λίσται	λίσται	λίσαιοτο
D. {	2. λίσσθον	λίσσθον	λίσσισθον
	3. λίσσῃσθον	λίσσῃσθον	λίσσισθῃν
P. {	1. λίσμεθα	λίσμεθα	λίσμεθα
	2. λίσσεθε	λίσσθε	λίσσειθε
	3. λίσσονται	λίσσωνται	λίσσαιντο

IMPERFECT.

S. {	1. λίσμην
	2. λίσου
	3. λίσετο
D. {	2. λίσσθον
	3. λίσσῃσθον
P. {	1. λίσμεθα
	2. λίσσεθε
	3. λίσσονται

FUTURE.

S. {	1. λίσσομαι	λίσσοίμην
	2. λίσσῃ, λίσσει	λίσσοιο
	3. λίσσεται	λίσσοιτο
D. {	2. λίσσεισθον	λίσσεισθον
	3. λίσσεισθον	λίσσεισθῃν
P. {	1. λίσσομεθα	λίσσοίμεθα
	2. λίσσειθε	λίσσεισθε
	3. λίσσονται	λίσσαιντο

(continued).

Voice.

PRESENT.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	{ 2. • λίου { 3. λύσθω	λίσσθαι •	λυόμενος, λυόμενη, λυόμενον (§ 62, 3)
D.	{ 2. λίσσθον { 3. λύσθων		
P.	{ 2. λίσσθε { 3. λύσθωσαν or λύσθων		

FUTURE.

λίσσασθαι	λυόμενος, -η, -ον (§ 62, 3.)
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AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. λύσάμην	λύσωμαι	λύσάμην
	2. λύσω	λύσῃ	λύσαιο
	3. ἐλύσατο	λύσῃται	λύσαιτό
D.	2. ἐλύσασθον	λύσῃσθον	λύσῃσθον
	3. ἐλύσασθην	λύσῃσθον	λύσῃσθην
P.	1. ἐλύσαμεθα	λύσώμεθα	λύσάμεθα
	2. ἐλύσασθε	λύσησθε	λύσαισθε
	3. ἐλύσαντο	λύσωνται	λύσαιντο

PERFECT.

S.	1. λέλυμαι	λελυμένος ὦ	λελυμένος εἴην
	2. λέλυσαι	λελυμένος ᾗς	λελυμένος εἴης
	3. λέλυται	λελυμένος ᾗ	λελυμένος εἴη
D.	2. λέλυσθον	λελυμένω ᾗτον	λελυμένω εἴητον or εἴτον
	3. λέλυσθον	λελυμένω ᾗτον	λελυμένω εἴητην or εἴτην
P.	1. λέλύμεθα	λελυμένοι ὦμεν	λελυμένοι εἴημεν or εἴμεν
	2. λέλυσθε	λελυμένοι ᾗτε	λελυμένοι εἴητε or εἴτε
	3. λέλυνται	λελυμένοι ὦσι	λελυμένοι εἴησαν or εἴεν

PLUPERFECT.

S.	1. ἐλελύμην
	2. ἐλελυσο
	3. ἐλελυτο
D.	2. ἐλελυσθον
	3. ἐλελύσθην
P.	1. ἐλελύμεθα
	2. ἐλελυσθε
	3. ἐλελυντο

(continued).

Voices.

AORIST.

	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S. {	2. λῶσαι	λίσασθαι	λυσάμενος, -η, -ον (§ 62, 3)
	3. λυσάσθω		
D. {	2. λίσασθον		
	3. λυσάσθων		
P. {	2. λίσασθε		
	3. λυσάσθωσαν or λυσάσθων		

PERFECT.

S. {	2. λελυσο	λελύσθαι	λελυμένος, -η, -ον (§ 62, 3)
	3. λελύσθω		
D. {	2. λελυσθον		
	3. λελύσθων		
P. {	2. λελυσθε		
	3. λελύσθωσαν or λελύσθων		

λύω

Passive

Present, Imperfect, Perfect, and

FUTURE PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. λελύσομαι		λελυσοίμην
	2. λελύσῃ, λελύσει		λελύσοιο
	3. λελύσεται		λελύσοιτο
D.	2. λελύσεσθον		λελύσοισθον
	3. λελύσεσθον		λελυσοίσθην
	1. λελυσόμεθα		λελυσοίμεθα
	2. λελύσεσθε		λελύσοισθε
	3. λελύσονται		λελύσονται

AORIST.

S.	1. ἐλύθην	λυθῶ	λυθείην
	2. ἐλύθης	λυθῆς	λυθείης
	3. ἐλύθη	λυθῇ	λυθείη
D.	2. ἐλύθητον	λυθῆτον	λυθείητον, λυθείτον
	3. ἐλύθητην	λυθῆτον	λυθείητην, λυθείτην
P.	1. ἐλύθημεν	λυθῶμεν	λυθείημεν, λυθείμεν
	2. ἐλύθητε	λυθῆτε	λυθείητε, λυθείτε
	3. ἐλύθησαν	λυθῶσι	λυθείησαν, λυθείεν

FUTURE.

S.	1. λυθήσομαι	λυθησοίμην
	2. λυθήσῃ, λυθήσει	λυθήσοιο
	3. λυθήσεται	λυθήσοιτο
D.	2. λυθήσεσθον	λυθήσοισθον
	3. λυθήσεσθον	λυθησοίσθην
P.	1. λυθησόμεθα	λυθησοίμεθα
	2. λυθήσεσθε	λυθήσοισθε
	3. λυθήσονται	λυθήσονται

(continued).

Voice.

Pluperfect Passive, same as Middle.

FUTURE PERFECT.

Imperative. •

Infinitive.

λελύσεσθαι

Participle.

λελυσόμενος, -η, -ον
(§ 62, 3)

AORIST.

S. { 2. λύθητι
3. λύθήτω

λυθῆναι

λυθείς, λυθείσα, λυθέν
(§ 68)D. { 2. λύθητον
3. λυθήτωνP. { 2. λύθητε
3. λυθήτωσαν
OF λυθέντων

FUTURE.

λυθήσεσθαι

λυθησόμενος, -η, -ον
(§ 62, 3)

II. λείπω

Active

SECOND PERFECT.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. λέλοιπα	λελοίπω	λελοίποιμι
	2. λέλοντα	λελοίπῃς	λελοίποις
	3. λέλοιπε	λελοίπῃ	λελοίποι
D.	2. λελοίπατον	λελοίπητον	λελοίποιτον
	3. λελοίπατον	λελοίπητον	λελοιποίτην
P.	1. λελοίπαμεν	λελοίπωμεν	λελοίπομεν
	2. λελοίπατε	λελοίπητε	λελοίπουτε
	3. λελοίπασι	λελοίπωσι	λελοίποιεν

SECOND PLUPERFECT.

S.	1. ἐλελοίπειν
	2. ἐλελοίπει;
	3. ἐλελοίπει
D.	2. ἐλελοίπειτον
	3. ἐλελοιπέιτην
P.	1. ἐλελοίπειμεν
	2. ἐλελοίπειτε
	3. ἐλελοίπασαν οἱ ἐλελοίπεισαν

SECOND AORIST.

S.	1. ἔλιπον	λίπω	λίποιμι
	2. ἔλιπες	λίπῃς	λίποις
	3. ἔλιπε	λίπῃ	λίποι
D.	2. ἔλιπετον	λίπητον	λίποιτον
	3. ἔλιπέτην	λίπητον	λιποίτην
P.	1. ἔλιπομεν	λίπωμεν	λίποιμεν
	2. ἔλιπετε	λίπητε	λίποιτε
	3. ἔλιπον	λίπωσι	λίποιεν

(λιπ-), to leave.

Voice.

SECOND PERFECT.

	Imperative.	Infinitive.	Participle.
S.	{ 2. λείπιτε 3. λειπέτω	λειπέναι	• λειπώς, λειπυίῃ, • λειπός (§ 68)
D.	{ 2. λειπέτον 3. λειπέτων		
P.	{ 2. λείπετε 3. λειπέσθε		

SECOND AORIST.

S.	{ 2. λίπε 3. λιπέτω	λιπών	• λιπών, λιπούσα, • λιπόν (§ 68)
D.	{ 2. λίπετον 3. λιπέτων		
P.	{ 2. λίπετε 3. λιπέτωσαν οὐ λαιπύσθαι		

λείπω
Middle

SECOND AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ελιπόμην	λίπωμαι	λιποίμην
	2. ελίπου	λίπη	λίποιο
	3. ελίπετο	λίπηται	λίποιτο
D.	2. ελίπεσθον	λίπησθον	λίποισθον
	3. ελίπεσθην	λίπησθον	λίποίσθην
P.	1. ελιπόμεθα	λιπώμεθα	λιποίμεθα
	2. ελίπεσθε	λίπησθε	λίποισθε
	3. ελίποντο	λίπωνται	λίποιντο

III. φαίνω
Active

FUTURE.

	<i>Indicative.</i>	<i>Optative.</i>
S.	1. (φανέω) φανῶ (φανέοιμι) φανοῖμι, or (φανείην) φανοίην	
	2. (φανέεις) φανείς (φανέοις) φανοίς, or (φανείης) φανοίης	
	3. (φανέει) φανεί (φανέοι) φανοί, or (φανείη) φανοίη	
D.	2. (φανέετον) φανείτον (φανέοιτον) φανοῖτον, or (φανείητον) φανοίητον	
	3. (φανέετην) φανείτην (φανέοιτην) φανοίτην, or (φανείητην) φανοίητην	
P.	1. (φανέομεν) φανοῦμεν (φανέοιμεν) φανοῖμεν, or (φανείημεν) φανοίημεν	
	2. (φανέετε) φανείτε (φανέοιτε) φανοίτε, or (φανείητε) φανοίητε	
	3. (φανέουσι) φανοῦσι (φανέοιεν) φανοίεν, or (φανείησαν) φανοίησαν	

AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ἔφηνα	φήνω	φήναιμι
	2. ἔφηνας	φήνης	φήναις or φήνειας
	3. ἔφηνε	φήνη	φήναι or φήνεια
D.	2. ἔφήνατον	φήνητον	φήναιτον
	3. ἔφηνάτην	φήνητον	φήνάτην
P.	1. ἔφήναμεν	φήνωμεν	φήναιμεν
	2. ἔφήνατε	φήνητε	φήναιτε
	3. ἔφηναν	φήνωσι	φήναιεν or φήνειαν

(continued).

Voice.

SECOND AORIST.

*Imperative.**Infinitive.**Participle.*

S. { 2. λιποῦ • λιπέσθαι λιπόμενος, -η, -ον (§ 62,3)
 3. λιπέσθω

D. { 2. λιπέσθον
 3. λιπέσθων

P. { 2. λιπεσθε
 3. λιπέσθωσαν
 or λιπέσθων

(φαν-), to show.

Voice.

FUTURE.

*Infinitive.**Participle.*

(φανέειν) φανείν

(φανέων) φανῶν (§ 69)

AORIST.

*Imperative.**Infinitive.**Participle.*

S. { 2. φήνον φῆναι φήναε. ᾤηνασα, φῆναν (§ 68,
 3. φηνάτω

D. { 2. φήνατον
 3. φηνάτων

P. { 2. φήνατε
 3. φηνάτωσαν
 or φηνάντων

φαίνω

Middle

FUTURE.

	<i>Indicative.</i>		<i>Optative.</i>
S.	1. (φανέομαι)	φανοῦμαι	(φανεοίμην) φανοίμην
	2. (φανέη, φανεί)	φανῇ, φανεί	(φανέοιο) φανοίο
	3. (φανέεται)	φανέται	(φανέοιτο) φανοίτο
D.	2. (φανέεσθον)	φανείσθον	(φανέοισθον) φανοίσθον
	3. (φανέεσθον)	φανείσθον	(φανεοίσθην) φανοίσθην
P.	1. (φανέομεθα)	φανούμεθα	(φανεοίμεθα) φανοίμεθα
	2. (φανέεσθε)	φανείσθε	(φανεοίσεθε) φανοίσεθε
	3. (φανέονται)	φανούνται	(φανεούντο) φανούντο

AORIST.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
S.	1. ἐφηνάμην	φήνωμαι	φήναίμην
	2. ἐφήνω	φήνῃ	φήναιο
	3. ἐφήνατο	φήνηται	φήναιτο
D.	2. ἐφήνασθον	φήνησθον	φήναισθον
	3. ἐφήνασθην	φήνησθον	φήναισθην
P.	1. ἐφηνάμεθα	φηνώμεθα	φηνάίμεθα
	2. ἐφήνασθε	φήνησθε	φήναισθε
	3. ἐφήναντο	φήνωνται	φήναιντο

Passive

SECOND AORIST.

S.	1. ἐφάνην	φάνῶ	φανείην
	2. ἐφάνης	φάνῃς	φανείης
	3. ἐφάνη	φάνῃ	φανείῃ
D.	2. ἐφάνητον	φάνητον	φανείητον or φανείτον
	3. ἐφάνητην	φάνητον	φανείητην or φανείτην
P.	1. ἐφάνημεν	φανώμεν	φανείμεν or φανείμεν
	2. ἐφάνητε	φάνητε	φανείητε or φανείτε
	3. ἐφάνησαν	φανῶσι	φανείησαν or φανείεν

(continued).

Voice.

FUTURE.

Infinitive.

(φαιέεσθαι) φανείσθαι

•

Participle.(φανεύμενος) φανούμενος
-η, -ον (§ 62, 3)

AORIST.

*Imperative.**Infinitive.**Participle.*

S.	2.	φήναι	φήνασθαι	* φηνάμενος, -η, -οι (§ 62, 3)
	3.	φήνασθω		
D.	2.	φήνασθον		
	3.	φήνασθων		
P.	2.	φήνασθε		
	3.	φήνασθωσαν or φηνάσθων		

Voice.

SECOND AORIST.

S.	2.	φάνηθι	φανῆναι	φανείς, φανείσα, φανέν (§ 68)
	3.	φανήτω		
D.	2.	φάνητον		
	3.	φανήτων		
P.	2.	φάνητε		
	3.	φανήτωσαν or φανέντων		

φαίνω (continued).

SECOND FUTURE PASSIVE.

	<i>Indicative.</i>	<i>Optative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
S.	1. φανήσομαι	φανησοίμην	φανήσεσθαι	φανησόμενος,
	2. φανήσῃ, φανήσῃ	φανήσοιο		-η, -ον
	3. φανήσεται	φανήσοιτο		(§ 62, 3)
D.	2. φανήσεσθον	φανήσοισθον		
	3. φανήσεσθην	φανησοίσθην		
P.	1. φανησόμεθα	φανησοίμεθα		
	2. φανήσεσθε	φανήσοισθε		
	3. φανήσονται	φανήσονται		

NOTE 1. The uncontracted forms of the future active and middle of φαίνω, enclosed in () above, and of other futures with liquid stems, are not Attic, but are found in Homer and Herodotus. So with some of the uncontracted forms of the aorist subjunctive passive in εω, &c.

NOTE 2. The tenses of λείπω and φαίνω which are not inflected above follow the corresponding tenses of λύω; except the perfect and pluperfect middle, for which, see § 97. Δέλειμ-μαι is inflected like τέτριμ-μαι (§ 97, 3), and πέφασ-μαι is inflected in § 97, 4.

NOTE 3. Some of the dissyllabic forms of λύω do not show the accent so well as corresponding forms with three or more syllables. The correct accent will be seen in the following forms of κωλύω, hinder :—

<i>Pres. Imp. Act.</i>	<i>Aor. Opt. Act.</i>	<i>Aor. Imp. Act.</i>	<i>Aor. Imp. Mid.</i>
κώλυε	κωλύσαιμι	κώλυσον	κώλυσαι
κωλύτω	κωλύσαις or -ύσαις	κωλυσάτω	κωλυσάσθω
κωλύετον	κωλύσαι or -ύσαι	κωλύσατον	κωλύσασθον
&c.	&c.	&c.	&c.
<i>Aor. Inf. Act. κωλύσαι.</i>			

The three forms κωλύσαι, κωλύσαι, and κώλυσαι (λύσαι, λύσαι, and λύσαι) are distinguished in form only by the accent. See § 26, with N. 3 (1); and § 22, N. 1.

Perfect and Pluperfect Middle and Passive of Verbs with Consonant Stems.

- § 97. 1. In the perfect and pluperfect middle and passive, many euphonic changes (§ 16) occur when a final consonant of the stem comes before an initial μ , τ , σ , or $\sigma\theta$ of the ending (§ 118).
2. When the stem ends in a consonant, the third person plural of these tenses is formed by the perfect participle and *εἰσί, are*, and *ἦσαν, were*, the present and imperfect of *εἶμι, be* (§ 127).
3. These tenses of *τρίβω* (stem *τριβ-*), *rub*, *πλέκω* (*πλεκ-*), *weave*, and *πείθω* (*πειθ-*), *persuade*, are thus inflected:—

Perfect Indicative.

S.	1. <i>τέτριμμαι</i>	<i>πέπλεγμαι</i>	<i>πέπεισμαι</i>
	2. <i>τέτριψαι</i>	<i>πέπλεξαι</i>	<i>πέπεισαι</i>
	3. <i>τέτριπται</i>	<i>πέπλεκται</i>	<i>πέπεισται</i>
D.	2. <i>τέτριφθον</i>	<i>πέπλεχθον</i>	<i>πέπεισθον</i>
	3. <i>τέτριφθον</i>	<i>πέπλεχθον</i>	<i>πέπεισθον</i>
P.	1. <i>τετριμμεθα</i>	<i>πεπλέγμεθα</i>	<i>πεπείσμεθα</i>
	2. <i>τέτριφθε</i>	<i>πέπλεχθε</i>	<i>πέπεισθε</i>
	3. <i>τετριμμένοι εἰσί</i>	<i>πεπλεγμένοι εἰσί</i>	<i>πεπεισμένοι εἰσί</i>

Perfect Subjunctive and Optative.

Subj.	<i>τετριμμένος ὦ</i>	<i>πεπλεγμένος ὦ</i>	<i>πεπεισμένος ὦ</i>
Opt.	„ <i>εἴην</i>	„ <i>εἴην</i>	„ <i>εἴην</i>

Perfect Imperative.

S.	2. <i>τέτριψο</i>	<i>πέπλεξο</i>	<i>πέπεισο</i>
	3. <i>τετριφθω</i>	<i>πεπλέχθω</i>	<i>πεπείσθω</i>
D.	2. <i>τέτριφθον</i>	<i>πέπλεχθον</i>	<i>πέπεισθον</i>
	3. <i>τετριφθων</i>	<i>πεπλέχθων</i>	<i>πεπείσθων</i>
P.	2. <i>τέτριφθε</i>	<i>πέπλεχθε</i>	<i>πέπεισθε</i>
	3. <i>τετριφθωσαν</i> <i>οἱ τετριφθων</i>	<i>πεπλέχθωσαν</i> <i>οἱ πεπλέχθων</i>	<i>πεπείσθωσαν</i> <i>οἱ πεπείσθων</i>

Perfect Infinitive and Participle.

<i>Infinitive</i>	τετρίφθαι	πεπλέχθαι	πεπεισθαι
<i>Participle</i>	τετρυμένος	πεπλεγμένος	πεπεισμένος

Pluperfect Indicative.

S.	1.	ἐτετρίμμην	ἐπεπλέγμην	ἐπεπεισμην
	2.	ἐτέτριψο	ἐπέπλεξο	ἐπέπεισο
	3.	ἐτέτριπτο	ἐπέπλεκτο	ἐπέπαιστο
D.	2.	ἐτέτριφθον	ἐπέπλεχθον	ἐπέπεισθον
	3.	ἐτέτριφθην	ἐπεπλέχθην	ἐπεπεισθην
P.	1.	ἐτετρίμμεθα	ἐπεπλέγμεθα	ἐπεπεισμεθα
	2.	ἐτέτριψθε	ἐπέπλεχθε	ἐπέπεισθε
	3.	τετρυμένοι ἦσαν	πεπλεγμένοι ἦσαν	πεπεισμένοι ἦσαν

4. The same tenses of *στέλλω* (σταλ-, στελλ-, στελ-), *send*, (τελέω) τελῶ (stem τελε-, § 109, 2), *finish*, and *φαίνω* (φᾶν-), *show*, are thus inflected:—

Perfect Indicative.

S.	1.	ἵσταμαι	τετέλεσμαι	πέφασμαι
	2.	ἵστασαι	τετέλεσαι	πέφανσαι
	3.	ἵσταται	τετέλεσται	πέφανται
D.	2.	ἵσταθον	τετέλεσθον	πέφανθον
	3.	ἵσταθον	τετέλεσθον	πέφανθον
P.	1.	ἵστάμεθα	τετέλεσμεθα	πεφάσμεθα
	2.	ἵσταθε	τετέλεσθε	πέφανθε
	3.	ἵσταμένοι εἰσὶ	τετελεσμένοι εἰσὶ	πεφασμένοι εἰσὶ

Perfect Subjunctive and Optative.

<i>Subj.</i>	ἵσταμένος ᾧ	τετελεσμένος ᾧ	πέφασμένος ᾧ
<i>Opt.</i>	,, εἴην	,, εἴην	,, εἴην

Perfect Imperative.

S.	2.	ἵστασο	τετέλεσο	πέφανσο
	3.	ἵτάλθω	τετέλθω	πεφάνθω
D.	2.	ἵσταθον	τετέλεσθον	πέφανθον
	3.	ἵτάλθων	τετέλθων	πεφάνθων
P.	2.	ἵσταθε	τετέλεσθε	πέφανθε
	3.	ἵτάλθεσαν οἱ ἵτάλθων	τετέλθεσαν οἱ τετέλθων	πεφάνθεσαν οἱ πεφάνθων

Perfect Infinitive and Participle.

Inf.	ἰστάλθαι	τετελέσθαι	πεφάνθαι
Part.	ἰσταλμένος	τετελεσμένος	πεφασμένος

Pluperfect Indicative.

S.	1. ἰστάλμην	ἐτετελέσμην	ἐπεφάσμην
	2. ἰσταλσο	ἐτετέλεισο	ἐπέφανσο
	3. ἰσταλτο	ἐτετέλειστο	ἐπέφαντο
D.	2. ἰσταλθον	ἐτετέλεισθον	ἐπέφανθον
	3. ἰστάλθην	ἐτετελέσθην	ἐπεφάνθην
P.	1. ἰστάλμεθα	ἐτετελέσμεθα	ἐπεφάσμεθα
	2. ἰσταλθε	ἐτετέλειθε	ἐπέφανθε
	3. ἰσταλμένοι ἦσαν	τετελεσμένοι ἦσαν	πεφασμένοι ἦσαν

NOTE 1. The regular third person plural in these tenses (τετριβ-νται, ἐπεπλεκ-ντο, &c., formed like λέλυ-νται, ἐλέλυ-ντο) could not be pronounced.

NOTE 2. The euphonic changes in these tenses follow the principles stated in § 16, 1-4. Thus τετριμ-μαι is for τετριβ-μαι (§ 16, 3); τέτριψαι for τετριβ-σαι (§ 16, 2); τέτριπ-ται for τετριβ-ται (§ 16, 1); τέτριψ-θον for τετριβ-σθον, τετριβ-θον (§ 16, 4 and 1). So πέπλεγ-μαι is for πεπλεκ-μαι (§ 16, 3); πέπλεχ-θον for πεπλεκ-σθον (§ 16, 4 and 1). Πέπεισ-μαι is for πεπειθ-μαι (§ 16, 3); πέπει-σαι for πεπειθ-σαι (§ 16, 2); πέπεισ-ται for πεπειθ-ται (§ 16, 1); πέπεισ-θον for πεπειθ-σθον (§ 16, 4 and 1). Ἔσταλ-θον is for ἑσταλ-σθον (§ 16, 4); ἑσταλ-θε for ἑσταλ-σθε.

In τετέλε-σ-μαι, σ is added to the stem before μ and τ (§ 109, 2); lingual stems change the lingual (τ, δ, θ) to σ before μ and τ (§ 16, 1 and 3) and before θ (for σθ, § 16, 4); these two classes of verbs therefore inflect these tenses alike, though on different principles. On the other hand, the σ before μ in πέφασμαι and ἐπεφάσμην is a substitute for ν of the stem (§ 16, 6, N. 4); which ν reappears before all other letters, causing the σ of σθ to be dropped in σθον, σθε, &c. (§ 16, 4). In the following comparison the distinction is shown by the hyphens:—

τετέλε-σ-μαι	πέπεισ-μαι	πέφασ-μαι
τετέλε-σαι	πέπει-σαι	πέφαν-σαι
τετέλε-σ-ται	πέπεισ-ται	πέφαν-ται
τετέλε-σθε	πέπεισ-θε	πέφαν-θε

NOTE 3. (a) All perfect-middle stems ending in a labial inflect these tenses like τέτριμ-μαι, &c.; λείπω, λέλειμ-μαι; γράφα (γραφ-), ὤριε, γέγραμ-μαι (§ 16, 3); ρίπτω (ρίφ-), ἔθρου, ἔθρου-μαι.

(b) All ending in a palatal inflect these tenses like *πέπλεγμαι*; as *πράσσω* (*πράγ-*), *δο*, *πέπραγμαι*; *ταράσσω* (*τάραχ-*), *confuse*, *τετάραγμαι*; *φυλάσσω* (*φυλάκ-*), *πεφυλάγμαι*.

(c) All ending in a lingual mute inflect these tenses like *πέπεισμαι*, &c.; as *φράζω* (*φράδ-*), *tell*, *πέφρασμαι*, *πέφρασαι*, *πέφρασται*; *εἰθίζω* (*εἰθιδ-*), *accustom*, *εἰθισμαι*, *εἰθισαι*, *εἰθισται*, *εἰθισθε*, *εἰθισθαι*; *πλῆθ.* *εἰθίσ-μην*, *εἰθι-σο*, *εἰθι-στο*; *σπένδω* (*σπενδ-*), *roue*, *ἔσπεισμαι* (§ 16, 6), *for* *ἔσπενδμαι*, *ἔσπενσμαι* (§ 16, 3), *ἔσπεισαι*, *ἔσπεισται*, *ἔσπεισθε*.

(d) Most ending in *ν* (stems in *ἄν-* and *ῥν* of verbs in *αἰνω* or *ῥνω*) are inflected like *πέφασμαι*, changing *ν* to *σ* before *μ* (§ 16, 6, N. 4), and retaining *ν* elsewhere; as *ὑφαίνω* (*ὑφᾶν-*), *weave*, *ὑφασμαι*, *ὑφασσαι*, *ὑφασται*, *ὑφασθε*, *ὑφάν-θαι*; *σημαίνω* (*σημᾶν-*), *show*, *σεσήμασμαι*; *μυαίνω* (*μυᾶν-*), *pollute*, *μεμίασμαι*.

When final *ν* of a stem is dropped (§ 109, 6), as in *κλίνω*, *bend*, *κέκλιμαι*, the stem becomes a vowel-stem, and is inflected like *λέλυμαι*.

(e) Those ending in *λ* or *ρ* are inflected like *ἔσταλμαι*; as *ἀγγέλλω* (*ἀγγελ-*), *announce*, *ἤγγελμαι*; *αἴρω* (*ἄρ-*), *raise*, *ἤρμαι*; *ἐγείρω* (*ἐγερ-*), *rouse*, *ἐγήγερμαι*; *πείρω* (*περ-*), *pierce*, *πέπαρμαι* (§ 109, 4); no change being made except the dropping of *σ* in *σθ* after *λ* or *ρ* (§ 16, 4), as in *ἤγγελ-θε* and *ἐγήγερ-θαι*.

Contract Verbs.

§ 98. Verbs in *αω*, *εω*, and *οω* are contracted in the present and imperfect. These tenses of *τιμάω* (*τιμα-*), *honour*, *φιλέω* (*φιλε-*), *love*, and *δηλόω* (*δηλο-*), *show*, are thus inflected:—

ACTIVE

Present Indicative.

S.	1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλόω)	δηλῶ
	2. (τιμάεις)	τιμᾶς	(φιλέεις)	φιλεῖς	(δηλόεις)	δηλοῖς
	3. (τιμάει)	τιμᾷ	(φιλέει)	φιλεῖ	(δηλόει)	δηλοῖ
D.	2. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλεῖτον	(δηλόετον)	δηλοῦτον
	3. (τιμάετον)	τιμᾶτον	(φιλέετον)	φιλεῖτον	(δηλόετον)	δηλοῦτον
P.	1. (τιμάομεν)	τιμῶμεν	(φιλέομεν)	φιλοῦμεν	(δηλόομεν)	δηλοῦμεν
	2. (τιμάετε)	τιμᾶτε	(φιλέετε)	φιλεῖτε	(δηλόετε)	δηλοῦτε
	3. (τιμάουσι)	τιμᾶσι	(φιλέουσι)	φιλοῦσι	(δηλόουσι)	δηλοῦσι

Present Subjunctive.

S.	1. (τιμάω)	τιμῶ	(φιλέω)	φιλῶ	(δηλώω)	δηλῶ
	2. (τιμάης)	τιμάῃς	(φιλέης)	φιλήῃς	(δηλόης)	δηλοῖς
	3. (τιμάῃ)	τιμάῃ	(φιλέῃ)	φιλήῃ	(δηλόῃ)	δηλοῖ
D.	2. (τιμάητον)	τιμάητον	(φιλέητον)	φιλήητον	(δηλόητον)	δηλώητον
	3. (τιμάητον)	τιμάητον	(φιλέητον)	φιλήητον	(δηλόητον)	δηλώητον
P.	1. (τιμάωμεν)	τιμῶμεν	(φιλέωμεν)	φιλῶμεν	(δηλώωμεν)	δηλῶμεν
	2. (τιμάητε)	τιμάτε	(φιλέητε)	φιλήτε	(δηλόητε)	δηλώτε
	3. (τιμάωσι)	τιμῶσι	(φιλέωσι)	φιλῶσι	(δηλώωσι)	δηλῶσι

Present Optative.

S.	1. (τιμάοιμι)	τιμῶμι	(φιλέοιμι)	φιλοῖμι	(δηλόοιμι)	δηλοῖμι
	2. (τιμάοις)	τιμῶς	(φιλέοις)	φιλοῖς	(δηλόοις)	δηλοῖς
	3. (τιμάοι)	τιμῶ	(φιλέοι)	φιλοῖ	(δηλόοι)	δηλοῖ
D.	2. (τιμάοιτον)	τιμῶτον	(φιλέοιτον)	φιλοῖτον	(δηλόοιτον)	δηλοῖτον
	3. (τιμαοίτην)	τιμῶτην	(φιλεοίτην)	φιλοίτην	(δηλοοίτην)	δηλοίτην
P.	1. (τιμάοιμεν)	τιμῶμεν	(φιλέοιμεν)	φιλοῖμεν	(δηλόοιμεν)	δηλοῖμεν
	2. (τιμάοιτε)	τιμῶτε	(φιλέοιτε)	φιλοῖτε	(δηλόοιτε)	δηλοῖτε
	3. (τιμάοιεν)	τιμῶεν	(φιλέοιεν)	φιλοῖεν	(δηλόοιεν)	δηλοῖεν
or		or	or	or	or	or
S.	1. (τιμαοίην)	τιμῶην	(φιλεοίην)	φιλοίην	(δηλοοίην)	δηλοίην
	2. (τιμαοίης)	τιμῶης	(φιλεοίης)	φιλοίης	(δηλοοίης)	δηλοίης
	3. (τιμαοίῃ)	τιμῶῃ	(φιλεοίῃ)	φιλοίῃ	(δηλοοίῃ)	δηλοίῃ
D.	2. (τιμαοίητον)	τιμῶητον	(φιλεοίητον)	φιλοίητον	(δηλοοίητον)	δηλοίητον
	3. (τιμαοιήτην)	τιμῶήτην	(φιλεοιήτην)	φιλοιήτην	(δηλοοιήτην)	δηλοιήτην
P.	1. (τιμαοίημεν)	τιμῶημεν	(φιλεοίημεν)	φιλοίημεν	(δηλοοίημεν)	δηλοίημεν
	2. (τιμαοιήτε)	τιμῶήτε	(φιλεοιήτε)	φιλοιήτε	(δηλοοιήτε)	δηλοιήτε
	3. [τιμαοιήσαν]	τιμῶήσαν	(φιλεοιήσαν)	φιλοιήσαν	[δηλοοιήσαν]	δηλοιήσαν

Present Imperative.

S.	1. (τίμαε)	τίμα	(φίλεε)	φίλει	(δήλοε)	δήλου
	2. (τιμαέτω)	τιμάτω	(φιλεέτω)	φιλείτω	(δηλοέτω)	δηλούτω
D.	2. (τιμαέτον)	τιμάτον	(φιλεέτον)	φιλείτον	(δηλούετον)	δηλούτον
	3. (τιμαέτων)	τιμάτων	(φιλεέτων)	φιλείτων	(δηλούετων)	δηλούτων
P.	2. (τιμάετε)	τιμάτε	(φιλέετε)	φιλείτε	(δηλούετε)	δηλούτε
	3. (τιμαίετωσαν)	τιμάτωσαν	(φιλεέτωσαν)	φιλείτωσαν	(δηλούετωσαν)	δηλούτωσαν
or		or	or	or	or	or
(τιμαόντων)		τιμώντων	(φιλεόντων)	φιλούντων	(δηλούντων)	δηλούντων

Present Infinitive.

(τιμαειν)	τιμᾶν	(φιλέειν)	φιλεῖν	(δηλόειν)	δηλοῦν
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Present Participle (see § 69).

(τιμάων)	τιμῶν	(φιλέων)	φιλῶν	(δηλόων)	δηλῶν
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Imperfect.

S.	1. (ἐτίμαον)	ἐτίμων	(ἐφίλειον)	ἐφίλων	(ἐδήλοον)	ἐδήλουν
	2. (ἐτίμαες)	ἐτίμας	(ἐφίλειες)	ἐφίλεις	(ἐδήλοες)	ἐδήλους
	3. (ἐτίμαε)	ἐτίμα	(ἐφίλιε)	ἐφίλει	(ἐδήλουε)	ἐδήλου
D.	2. (ἐτιμάετον)	ἐτιμάτον	(ἐφιλέετον)	ἐφιλείτον	(ἐδηλόετον)	ἐδηλούτον
	3. (ἐτιμαίτην)	ἐτιμάτην	(ἐφιλέετην)	ἐφιλείτην	(ἐδηλοέτην)	ἐδηλούτην
P.	1. (ἐτιμάομεν)	ἐτιμῶμεν	(ἐφιλέομεν)	ἐφιλούμεν	(ἐδηλόομεν)	ἐδηλούμεν
	2. (ἐτιμάεσθε)	ἐτιμάτε	(ἐφιλέεσθε)	ἐφιλείτε	(ἐδηλόεσθε)	ἐδηλούτε
	3. (ἐτίμαον)	ἐτίμων	(ἐφίλειον)	ἐφίλων	(ἐδήλοον)	ἐδήλουν

PASSIVE AND MIDDLE.

Present Indicative.

S.	1. (τιμαόμαι)	τιμῶμαι	(φιλέομαι)	φιλούμαι	(δηλόομαι)	δηλούμαι
	2. (τιμάη, τιμάει)	τιμάῃ	(φιλέη, φιλέει)	φιλήῃ, φιλεῖ	(δηλόη, δηλόει)	δηλοῖ
	3. (τιμάεται)	τιμάται	(φιλέεται)	φιλείται	(δηλόεται)	δηλούται
D.	2. (τιμάεσθον)	τιμάσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλούσθον
	3. (τιμάεσθον)	τιμάσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλούσθον
P.	1. (τιμαόμεθα)	τιμῶμεθα	(φιλεόμεθα)	φιλούμεθα	(δηλοόμεθα)	δηλούμεθα
	2. (τιμάεσθε)	τιμάσθε	(φιλέεσθε)	φιλέσθε	(δηλόεσθε)	δηλούσθε
	3. (τιμάονται)	τιμώνται	(φιλέονται)	φιλούνται	(δηλόονται)	δηλούνται

Present Subjunctive.

S.	1. (τιμάωμαι)	τιμῶμαι	(φιλέωμαι)	φιλῶμαι	(δηλώωμαι)	δηλώμαι
	2. (τιμάῃ)	τιμάῃ	(φιλέῃ)	φιλήῃ	(δηλόῃ)	δηλοῖ
	3. (τιμάηται)	τιμάται	(φιλέηται)	φιλήται	(δηλόηται)	δηλώται
D.	2. (τιμάησθον)	τιμάσθον	(φιλέησθον)	φιλήσθον	(δηλόησθον)	δηλώσθον
	3. (τιμάησθον)	τιμάσθον	(φιλέησθον)	φιλήσθον	(δηλόησθον)	δηλώσθον
P.	1. (τιμαίωμεθα)	τιμῶμεθα	(φιλεώμεθα)	φιλῶμεθα	(δηλωώμεθα)	δηλώμεθα
	2. (τιμάησθε)	τιμάσθε	(φιλέησθε)	φιλήσθε	(δηλόησθε)	δηλώσθε
	3. (τιμώνται)	τιμώνται	(φιλέωνται)	φιλώνται	(δηλώνονται)	δηλώνται

Present Optative.

S.	1. (τιμασίμην)	τιμῶμην	(φιλεσίμην)	φιλοίμην	(δηλοσίμην)	δηλοίμην
	2. (τιμάοιο)	τιμῶοι	(φιλέοιο)	φιλοίοι	(δηλόοιο)	δηλοίοι
	3. (τιμάοιτο)	τιμῶιτο	(φιλέοιτο)	φιλοίτο	(δηλόοιτο)	δηλοίτο
D.	2. (τιμάοισθον)	τιμῶσθον	(φιλέοισθον)	φιλοίσθον	(δηλόοισθον)	δηλοίσθον
	3. (τιμαόισθην)	τιμῶσθην	(φιλεοίσθην)	φιλοίσθην	(δηλοοίσθην)	δηλοίσθην
P.	1. (τιμασίμεθα)	τιμῶμεθα	(φιλεοίμεθα)	φιλοίμεθα	(δηλοοίμεθα)	δηλοίμεθα
	2. (τιμάοισθε)	τιμῶσθε	(φιλέοισθε)	φιλοίσθε	(δηλόοισθε)	δηλοίσθε
	3. (τιμάοιντο)	τιμῶντο	(φιλέοιντο)	φιλοῖντο	(δηλόοιντο)	δηλοῖντο

Present Imperative.

S.	2. (τιμάου)	τιμῶ	(φιλέου)	φιλοῦ	(δηλόου)	δηλοῦ
	3. (τιμαέσθω)	τιμάσθω	(φιλεέσθω)	φιλείσθω	(δηλοέσθω)	δηλούσθω
D.	2. (τιμάεσθον)	τιμᾶσθον	(φιλέεσθον)	φιλείσθον	(δηλόεσθον)	δηλούσθον
	3. (τιμαέσθων)	τιμᾶσθων	(φιλεέσθων)	φιλείσθων	(δηλοέσθων)	δηλούσθων
P.	2. (τιμάεσθε)	τιμᾶσθε	(φιλέεσθε)	φιλείσθε	(δηλόεσθε)	δηλούσθε
	3. (τιμαέσθω- σαν οἱ	τιμᾶσθω- σαν οἱ	(φιλεέσθω- σαν οἱ	φιλείσθω- σαν οἱ	(δηλοέσθω- σαν οἱ	δηλούσθω- σαν οἱ
	τιμαέσθων)	τιμᾶσθων	φιλεέσθων)	φιλείσθων	δηλοέσθων)	δηλούσθων

Present Infinitive.

(τιμαέσθαι) τιμᾶσθαι (φιλεέσθαι) φιλείσθαι (δηλοέσθαι) δηλούσθαι

Present Participle.

(τιμαόμενος) τιμώμενος (φιλεόμενος) φιλούμενος (δηλοόμενος) δηλούμενος

Imperfect.

S.	1. (ἐτιμαόμην)	ἐτιμῶμην	(ἐφιλεόμην)	ἐφιλούμην	(ἐδηλοόμην)	ἐδηλούμην
	2. (ἐτιμάου)	ἐτιμῶ	(ἐφιλέου)	ἐφιλοῦ	(ἐδηλόου)	ἐδηλοῦ
	3. (ἐτιμάετο)	ἐτιμᾶτο	(ἐφιλέετο)	ἐφιλείτο	(ἐδηλόετο)	ἐδηλούετο
D.	2. (ἐτιμάεσθον)	ἐτιμᾶσθον	(ἐφιλέεσθον)	ἐφιλείσθον	(ἐδηλόεσθον)	ἐδηλούσθον
	3. (ἐτιμαέσθην)	ἐτιμᾶσθην	(ἐφιλεέσθην)	ἐφιλείσθην	(ἐδηλοέσθην)	ἐδηλούσθην
P.	1. (ἐτιμαόμεθα)	ἐτιμῶμεθα	(ἐφιλεόμεθα)	ἐφιλούμεθα	(ἐδηλοόμεθα)	ἐδηλούμεθα
	2. (ἐτιμάεσθε)	ἐτιμᾶσθε	(ἐφιλέεσθε)	ἐφιλείσθε	(ἐδηλόεσθε)	ἐδηλοίσθε
	3. (ἐτιμάοιντο)	ἐτιμῶντο	(ἐφιλέοιντο)	ἐφιλοῖντο	(ἐδηλόοιντο)	ἐδηλοῖντο

REMARK. The uncontracted forms of these tenses are never used in Attic Greek. Those of verbs in *aw* sometimes occur in Homer; those of verbs in *ew* are common in Homer and Herodotus; but those of verbs in *ow* are never used.

NOTE 1. Dissyllabic verbs in *ew* contract only *ee* and *eei*. Thus *πλέω, sail*, has pres. *πλέω, πλείς, πλεί, πλείτον, πλέομεν, πλείτε, πλέουσι*: imperf. *ἔπλεον, ἔπλεϊς, ἔπλει*, &c.; infin. *πλείν*; partic. *πλέον*.

Δέω, bind, is the only exception, and is contracted in most forms; * as *δοῦσι, δοῦμαι, δοῦνται*. *Δέω, want*, is contracted like *πλέω*.

NOTE 2. A few verbs in *aw* have *η* for *a* in the contracted forms; as *διψάω, διψῶ, thirst, διψῆς, διψῇ, διψῆτε*; imperf. *ἐδίψων, ἐδίψης, ἐδίψη*; infin. *διψῆν*. So *ζάω, live, πεινάω, hunger, χράω, give oracles*, with *χράομαι*.

NOTE 3. *Ψιγῶω, shiver*, has infinitive *ψιγῶν* (with the regular *ψιγοῦν*), and other similar forms with *ω*.

NOTE 4. The third person singular of the imperfect active does not take *ν* movable in the contracted form; thus *ἐφίλει* or *ἐφίλειεν* gives *ἐφίλει* (never *ἐφίλειεν*).

NOTE 5. The present infinitive active of verbs in *aw* and *ow* (in *ᾶν* and *οῦν*, not *ᾱν* and *οῖν*) is probably contracted from old forms in *αεν* and *οεν*.

AUGMENT.

§ 99. 1. In the secondary tenses of the indicative, and in the perfect and future perfect of all the moods and the participle, the stem of the verb receives an *augment* (i.e. *increase*) at the beginning.

2. There are three kinds of augment, *syllabic* augment, *temporal* augment, and *reduplication*.

(a) The syllabic augment prefixes *ε* to verbs beginning with a consonant; as *λύω, ἔλυον*.

(b) The temporal augment lengthens or otherwise modifies the first syllable of verbs beginning with a vowel or a diphthong; as *ἄγω, lead, ἦγον; οἰκέω, οἰκῶ, dwell, ᾔκησα*.

(c) The reduplication prefixes the initial consonant followed by *ε* in forming the perfect stem of verbs beginning with a consonant; as, *λύω*, *λέ-λυκα*; *γράφω*, *write*, *γέγραφα*.

For *Attic* reduplication, see § 102.

REMARK. There is an important distinction between the augment of the imperfect and aorist, which does not belong to the tense stem and never appears except in the indicative, and the reduplication or other augment of the perfect and future perfect, which belongs to the perfect stem, and is therefore retained in all the moods and the participle.

Imperfect and Aorist Indicative.

§ 100. 1. The imperfect and aorist indicative of verbs beginning with a consonant have the syllabic augment *ε*. *E.g.*

Λίω, *ελυον*, *ελυσα*, *ελυσάμην*, *ελύθην*; *γράφω*, *write*, *εγραφον*, *εγραψα*, *εγράψην*; *ρίπτω*, *throw*, *ερριπτον*, *ερρίψην* (for *ρρ* see § 15).

For the pluperfect of these verbs, see § 101, 4.

2. The imperfect and aorist indicative of verbs beginning with a short vowel have the temporal augment, which lengthens the initial vowel; *α* and *ε* become *η*, and *ι*, *ο*, *υ* become *ῑ*, *ω*, *ῡ*. *E.g.*

**Αγω*, *lead*, *ἤγον*, *ἤχθην*; *ελαύνω*, *drive*, *ἤλαυνον*; *ικετεύω* (*ῑ*), *implore*, *ἰκέτευον* (*ῑ*), *ἰκέτευσα* (*ῑ*); *ὀνειδίζω*, *reproach*, *ὤνειδιζον*; *ὕβριζω* (*ῡ*), *insult*, *ὕβρισθην* (*ῡ*); *ἀκολουθεῖω*, *accompany*, *ἠκολούθησα*; *ὀρθόω*, *erect*, *ὥρθωσα*.

For the augment of verbs beginning with a diphthong, see § 103.

NOTE 1. If the initial vowel is already long, no change takes place in it, except that *ᾱ* generally becomes *η* by augment; as *ἀθλέω* (*ᾱθ-* contr. from *αεθ-*), *struggle*, *ἠθλησα*.

NOTE 2. *Βούλομαι*, *wish*, *δύναμαι*, *be able*, and *μέλλω*, *intend*, often add the temporal augment to the syllabic; as *ἐβουλόμην* or *ἤβουλόμην*, *ἐβουλήθην* or *ἤβουλήθην*; *ἐδυνάμην* or *ἠδυνάμην*, *ἐδυνήθην* or *ἠδυνήθην*; *ἐμέλλον* or *ἠμέλλον*.

NOTE 3. The second aorist active and middle sometimes has a reduplication in Homer; as *πέπιθον* from *πείθω* (*πιθ-*), *persuade*.

NOTE 4. **Αγω*, *lead*, has a second aorist with a kind of Attic reduplication (§ 102), *ἤγαγον* (*ἀγ-αγ-*), which adds the temporal augment in the indicative; with subj. *ἀγάγω*, opt. *ἀγάγοιμι*, inf. *ἀγαγεῖν*, part. *ἀγαγών*; mid. *ἡγαγόμην*, *ἀγάγωμαι*, &c.

Perfect, Pluperfect, and Future Perfect.

§ 101. 1. Most verbs beginning with a consonant augment the perfect and future perfect in all their forms by prefixing that consonant followed by *ε*. This is called *reduplication*. *E.g.*

Λύω, *λέ-λυκα*, *λέ-λυμαι*, *λε-λυκέναι*, *λε-λυκώς*, *λε-λυμένος*; *γράφω*, *γέ-γραφα*, *γε-γράφαι*. So *θύω*, *sacrifice*, *τέ-θυκα* (§ 17, 2); *φαίνω* (*φᾶν-*), *show*, *πέ-φασμαι*, *πε-φάνθαι*; *χαίνω*, *grieve*, *κέ-χηνα*.

NOTE. Five verbs have *ει* as augment in the perfect instead of the reduplication: *λαγχάνω* (*λᾶχ-*), *obtain by lot*, *εἴληχα*, *εἴληγμαι*; *λαμβάνω* (*λᾶβ-*), *take*, *εἴληφα*, *εἴλημμαι*; see also in the Catalogue *λέγω*, *gather*, *μείρομαι*, *obtain*, and *εἶρηκα* (under *εἶπον*), *have said*.

2. Verbs beginning with *two* consonants (except a mute and a liquid), with a double consonant (*ζ*, *ξ*, *ψ*), or with *ρ* have the simple syllabic augment *ε* in all forms of the perfect and future perfect. *E.g.*

Στέλλω, *send*, *ἔσταλκα*; *ζητέω*, *seek*, *ἐζήτηκα*; *ψεύδω*, *lie*, *ἔψευσμαι*, *ἐψευσμένος*; *ρίπτω*, *throw*, *ἔρριμμαι*, *ἐρρίφθαι* (for *ρρ* see § 15).

NOTE 1. Verbs beginning with *γν*, and some others beginning with a mute and a liquid, take *ε* instead of the reduplication; as *γνωρίζω*, *recognize*, *ἐγνώρικα*; *γινώσκω* (*γνο-*), *know*, *ἔγνωνκα*.

NOTE 2. *Μιμνήσκω* (*μνᾶ-*), *remind*, has *μέννημαι* (*memini*), *remem-ber*, and *κτάομαι*, *acquire*, has both *κέκτημαι* and *ἐκτμημαι*, *possess*.

3. Verbs beginning with a short vowel have the temporal augment in all forms of the perfect and future perfect. *E.g.*

**Αγω*, *lead*, *ἤχα*, *ἤγμαι*, *ἡγμένος*; *ἀκολουθέω*, *follow*, *ἠκολούθηκα*, *ἠκολούθηκέναι*; *ὀρθόω*, *erect*, *ὤρθωμαι*; *ὀρίζω*, *bound*, *ὤρικα*, *ὤρισμαι*; *ἀτιμώω*, *dishonour*, *ἠτίμωκα*, *ἠτίμωμαι*, fut. pf. *ἠτιμώσομαι*; but the future perfect is very rare in verbs which have the temporal augment.

4. When the perfect has the reduplication, the pluperfect generally prefixes to this the syllabic augment *ε*. But when the perfect has the syllabic augment *ε* (or *ει*) or the temporal augment, the pluperfect and the perfect are augmented alike. *E.g.*

Λύω, λέλυκα, ἐλελύκειν, λέλυμαι, ἐλελύμην; στέλλω, ἔσταλκα, ἔσταλκειν, ἔσταλμαι, ἐστάλμην; λαμβάνω, εἰλήφα, εἰλήφειν; ἀγγέλλω, ἀννουνιце, ἡγγέλκα, ἡγγέλκειν, ἡγγέλμαι, ἡγγέλμην.

NOTE. The reduplicated pluperfect sometimes omits the additional syllabic augment; as *πεπόνθεσαν*, *πεπτώκεσαν*.

Attic Reduplication.

- § 102. Some verbs beginning with *α*, *ε*, or *ο* augment the perfect and pluperfect by prefixing their first two letters to the common temporal augment. This is called the *Attic reduplication*. *E.g.*

Ἀρόω, *plough*, ἀρ-ἤρομαι; ἐμέω, vomit, ἐμήμεκα; ἐλέγχω, *prove*, ἐλήλεγμαι, ἐληλέγμην; ἐλαύνω (*ελα-*), *drive*, ἐλήλακα, ἐλήλαμαι; ἀκούω, *hear*, ἀκήκοα.

Other verbs which have the Attic reduplication are ἀγείρω, ἀλείφω, ἀλέω, ἐγείρω, ἐρείδω, ἔρχομαι, ἐσθίω, ὀλλυμι, ὄμνυμι, ὀρύττω, φέρω.

NOTE 1. Ἐγείρω (*εγερ-*), *rouse*, has second perfect ἐγρ-ἤγορα (for ἐγ-ηγορ-α, cf. § 109, 3), but ἐγ-ἤγερμαι.

NOTE 2. The pluperfect rarely takes an augment in addition to the Attic reduplication. But ἀκούω, *hear*, ἀκήκοα, generally has ἡκ-όκειν in Attic.

Augment of Diphthongs.

- § 103. Verbs beginning with a diphthong take the temporal augment on the first vowel of the diphthong, *αι* or *α* becoming *η*, *οι* becoming *ω*. *E.g.*

Αἰτέω, *ask*, ἤτησα; οἰκέω, *dwell*, ὤκησα, ὤκημένος; αὐξάνω, *increase*, ἠύξησα, ἠύξημαι, ἠύξῃσθην; ᾄδω, *sing*, ᾄδον.

NOTE. *Ου* is never, *ει* and *ευ* are seldom, augmented.

Syllabic Augment before a Vowel.

- § 104. Some verbs beginning with a vowel take the syllabic augment as if they began with a consonant. When ε follows the augment, εε is contracted into ει. *E.g.*

᾽Ωθείω (ὠθεῖν), *push*, ἔωσα, ἔωσμαι, ἐώσθην; ἀλίσκομαι, *be captured*, ἐάλωκα, 2 aor. ἐάλων (or ἤλων); ἄγνυμι (ἀγ-), *break*, ἔαξα, 2 pf. ἔᾱγα; ὠνόεμαι, *buy*, ἐωνούμην, &c.; ἐθίζω, *accustom*, εἵδισα, εἵδικα, (from ἐεθ-); εἰάω, *permit*, εἵῤῥα, εἵᾱκα.

NOTE. ᾽Οράω, *see*, and ἀν-οίγω, *open*, generally take the temporal augment after the syllabic; as ἐώρων, ἐώρᾱκα (or ἐόρᾱκα), ἐώρᾱμαι; ἀν-έφρον, ἀν-έφρα.

Augment of Compound Verbs.

- § 105. In compound verbs, the augment follows the preposition. Prepositions (except περί and πρό) drop a final vowel before the augment ε. *E.g.*

Προσ-γράφω, προσ-έγραφον, προσ-γέγραφα; εἰσ-άγω, εἰσ-ἤγον (§ 26, N. 1); ἐκ-βάλλω, ἐξ-έβαλλον (§ 13, 2); συλ-λέγω, συν-έλεγον; συμπλέκω, συν-έπλεκον (§ 16, 5); συγ-χέω, συν-έχεον, συγ-κέχυκα; συσκευάζω, συν-εσκεύαζον (§ 16, 6, N. 3); ἀπο-βάλλω, ἀπ-έβαλλον;—but περι-έβαλλον and προ-έλεγον.

NOTE 1. Πρό may be contracted with the augment; as προῦλεγον and προῦβαινον, for προίλεγον and προίβαινον.

NOTE 2. Some verbs not themselves compounds, but derived from nouns or adjectives compounded with prepositions (called *indirect compounds*), are augmented after the preposition; as ὑποπτεύω (from ὑπόπτος), *suspect*, ὑπώπτευν, as if the verb were from ὑπό and ὀπτεύω; ἀπολογέομαι, *defend one's self*, ἀπ-ελογησάμην. Παρανομέω, *transgress law*, παρηνόμουν, &c. is very irregular. Κατηγορέω (from κατήγορος), *accuse*, has κατηγόρουν (not ἐκατηγόρουν).

NOTE 3. A few verbs take the augment before the preposition, and others have both augments; as καθίζομαι, *sit*, ἐκαθέζετο; καθίζω, ἐκάθιζον; καθεύδω, *sleep*, ἐκάθευδον and καθηύδον; ἀνέχω, ἤνειχόμεν, ἤνεσχόμεν.

Omission of Augment.

- § 106. The augment of the imperfect and aorist is often omitted in Homer; as ἔχον, δῶκε (for εἶχον, ἔδωκε). The reduplication is very seldom omitted.

VERBAL STEMS.

Formation of the Present Stem from the Simple Stem.

§ 107. When the present stem and the simple stem are not identical (as they are in λύω), the present stem is generally an enlarged form of the simple stem; as in κόπτ-ω (κοπ-), *strike*, μαθάν-ω (μαθ-), *learn*, δοκέ-ω (δοκ-), *believe*. In a few very irregular verbs, however, there is no connection to be seen between the present stem and the stem or stems which appear in other tenses; as in φέρω (φερ-), *bear*, fut. οἶσω (οἶ), aor. ἤνεγκα (ἐνεγκ-).

§ 108. Verbs in ω are divided into eight classes with reference to the formation of the present stem from the simple stem.

I. FIRST CLASS. (*Stem unchanged*.) Here the present is formed directly from the single stem of the verb; as in λύ-ω, *loose*, λέγ-ω, *say*, πλέκ-ω, *weave*, ἄγ-ω, *lead*, γράφ-ω, *write*.

II. SECOND CLASS. (*Lengthened Stems*.) 1. This includes all verbs with mute simple stems which form the present stem by lengthening a short vowel, *ä* to *η*, *ι* to *ει* (sometimes to *ῑ*), *ῡ* to *ευ* (sometimes to *ῡ*); as τήκ-ω (τᾱκ-), *melt*, λείπ-ω (λῖπ-), *leave*, φεύγ-ω (φῦγ), *flee*, τριβ-ω (τριβ-), *rub*, ψύχ-ω (ψῦχ-), *cool*.

2. Six verbs in εω with stems in *ῡ* belong by formation to this class. These originally lengthened *ῡ* to *ευ*, which became *εF* (§ 1, N. 2) before a vowel, and finally dropped *F* and left *ε*; as πλῦ-, πλεν-, πλεF-ω, πλέ-ω, *sail*.

These verbs are θέω (θῦ-), *run*, νέω (νῦ-), *swim*, πλέω (πλῦ-), *sail*, πνέω (πνῦ-), *breathe*, ρέω (ρῦ-), *flow*, χέω (χῦ-), *pour*. The poetic σεύω (σῦ-), *urge*, has this formation, with *ευ* retained.

NOTE. Verbs of the second class generally have the lengthened stem,—as τήκ- in τήκω, νεν- in (νεFω) νέω,—in all tenses except in the second perfect, second aorist, and second passive tense systems; as φεύγω, φεύξομαι, with ἔφυγον; τήκω, τήξω, τέτηκα, with ἠτάκην; ρέω (for ρέFω), ρεύσομαι, with ἔρρῆν.

III. THIRD CLASS. (*Verbs in πτω, or T Class.*) Simple labial (π, β, φ) stems generally add τ, and thus form the present in πτω (§ 16, 1); as κόπτ-ω (κοπ-), *cut*, βλάπτ-ω (βλαβ-), *hurt*, ρίπτ-ω (ρίφ-), *throw*.

Here the exact form of the simple stem cannot be determined from the present. Thus, in the examples above given, the stem is to be found in the second aorists ἐκόπην, ἐβλάβην, and ἐρρίφην; and in καλύπτω (καλύβ-), *cover*, it is seen in καλύβ-η, *hut*.

IV. FOURTH CLASS. (*Vota Class.*) This includes all verbs in which an ι (originally j) was added to the simple stem to form the present stem. There are three divisions of this class, with different euphonic changes:—

1. (*Verbs in σσω or ττω and ζω.*) (a) Presents in σσω (ττω) generally come from palatal stems, κ, γ, or χ with ι becoming σσ (ττ). These have futures in ξω; as πράσσω (πρᾶγ-), *do*, for πραγ-ι-ω, fut. πράξω; μαλάσσω (μαλᾶκ-, seen in μαλακός, *soft*), *soften*, fut. μαλάξω; ταρασσω (ταρᾶχ-, seen in ταρᾶχή), *confuse*, fut. ταραξέω.
- (b) Presents in ζω may come from stems in δ and have futures in σω, or from stems in γ (or γγ) and have futures in ξω; as φράζω (φρᾶδ-), *say*, for φραδ-ι-ω, fut. φράσω, 2 aor. (Epic) πέφραδον; κομίζω (κομίδ-, seen in κομιδή), *carry*, fut. κομίσω; ρέζω (ρεγ-), *do*, poetic, fut. ρέξω; κλάζω (κλαγγ-, compare *clango*), *scream*, fut. κλάγξω.
2. (*Verbs with lengthened Liquid Stems.*) (c) Presents in λλω are formed from simple stems in λ with added ι, λι becoming λλ; as στέλλω, *send*, for στελ-ι-ω; ἀγγέλλω, *announce*, for ἀγγελ-ι-ω; σφάλλω, *trip up*, for σφαλ-ι-ω.
- (d) Presents in αιω, ειω, αιω, and ευω are formed from simple stems in ᾱν, εν, ᾰρ, and ερ, with added ι, which, after metathesis (§ 14, 1), is contracted with the preceding vowel; as φαίνω, *show*, for φαν-ι-ω, fut. φᾱῖνω; κτείνω, *kill*, for κτεν-ι-ω; αἶρω, *raise*, for ᾱρ-ι-ω; σπείρω, *sow*, for σπερ-ι-ω.

Those in ῑνω, ῖνω, and ῡνω may be formed in the same way from simple stems in ῑν, ῖν, and ῡρ, ῑ becoming ῑ̄, and ῖ becoming ῖ̄; as κρίνω, *judge*, for κρίν-ι-ω, fut. κρίνῶ; ἀμύνω, *ward off*, for ἀμύν-ι-ω, fut. ἀμύνῶ; σέρω, *draw*, for σῑρ-ι-ω.

3. (*Lengthened Vowel Stems.*) (e) Here belong two verbs in *αιω* with stems in *αι*; *καίω*, *burn*, and *κλαίω*, *weep* (also *κάω* and *κλάω*). The stems *καυ-* and *κλαν-* (seen in *καύσω* and *κλαύσομαι*) became *καΐτ-* and *κλαΐτ-*, whence *καί-* and *κλαί-* (cf. II. 2). • •

V. FIFTH CLASS. (*N Class.*) 1. Some simple stems are strengthened in the present by adding *ν*; as *φθάν-ω* (*φθᾶ-*), *anticipate*; *τίν-ω* (*τι-*), *pay*; *φθίν-ω* (*φθι-*), *waste*; *δάκν-ω* (*δάκ-*), *bite*; *κάμν-ω* (*κάμ-*), *be weary*; *τέμν-ω* (*τεμ-*), *cut*.

2. Some consonant stems add *αν*; *ἁμαρτάν-ω* (*ἁμαρτ-*), *err*; *αἰσθάν-ομαι* (*αἰσθ-*), *perceive*; *βλαστάν-ω* (*βλαστ-*), *sprout*.

If the last vowel of the simple stem is short, *ν* (*μ* or *γ* before a labial or a palatal, § 16, 5) is inserted after the vowel; as *λανθάν-ω* (*λάθ-*, *λανθ-*), *escape notice*; *λαμβάν-ω* (*λάβ-*, *λαμβ-*), *take*; *θιγγάνω* (*θίγ-*, *θιγγ-*), *touch*.

3. A few stems add *νε*: *βυνέ-ω* (with *βύ-ω*), *stop up*, *ικνέ-ομαι* (with *ικ-ω*), *come*, *κυνέ-ω* (*κν-*), *kiss*; also *ἁμπ-ισχνέ-ομαι*, *have on*, and *ἵπ-ισχνέ-ομαι*, *promise*, from *ἵσχ-ω*.

4. Some stems add *νν* (after a vowel, *ννν*): these form the second class (in *νῦμι*) of verbs in *μι*, as *δείκν-μι* (*δεικ-*), *show*, *κεράνν-μι* (*κερα-*), *mix*. See § 125, 5.

NOTE. *βαίνω* (*βᾶ-*, *βᾶν-*), *go*, not only adds *ν* or *αν*, but lengthens *αν* to *αιν* on the principle of Class 4. Some simple stems of this class lengthen a short vowel (after the analogy of Class 2) in other tenses than the present; as, *λαμβάνω* (*λάβ-*), *take*, fut. *λήψομαι* (*ληβ-*).

VI. SIXTH CLASS. (*Verbs in σκω.*) These add *σκ* or (after a consonant) *ισκ* to the simple stem to form the stem of the present; as *γηρά-σκω* (*γηρα-*), *grow old*, *εὗρ-ίσκω* (*εὕρ-*), *find*, *ἀρέ-σκω* (*ἀρε-*), *please*, *γι-γνώ-σκω* (*γνο-*), *know* (§ 109, 7, c).

VII. SEVENTH CLASS. (*E Class.*) A few simple stems add *ε* to form the present stem; as *δοκέ-ω* (*δοκ-*), *seem*, fut. *δόξω*; *ώθε-ω* (*ώθ-*), *push*, fut. *ώσω* (§ 16, 2); *γαμέ-ω* (*γάμ-*), *marry*, fut. (*γαμέω*) *γαμῶ*.

VIII. EIGHTH CLASS. (*Mixed Class.*) This includes the few irregular verbs which have any of their tense stems so essentially different from others, or which are otherwise so peculiar in formation, that they cannot be brought under any of the preceding classes. They are the following:—

αἰρέω (ἐλ-), *take*, fut. αἰρήσω, 2 aor. εἶλον.

γίγνομαι (γεν- or γν-, γενε-, γᾱ-), *become*, for γι-γενομαι, fut. γενήσομαι, 2 aor. ἐγενόμην, 2 pf. γέγονα (§ 109, 3) with γεγάασι, &c. (§ 125, 4).

εἶθω (φεθ-, φωθ-, ὦθ-), *be accustomed*, 2 pf. εἴωθα, 2 plpf. εἰώθειν.

εἶδον (Fiδ-, ιδ-), *saw, vidi*, 2 aorist (no present act.); 2 pf. οἶδα, κπouw (§ 127). Mid. εἶδομαι (poetic).

εἶπον (εἰπ-, ἐρ-, ῥε-), *spoke*, 2 aor. (no pres.); fut. (ἐρέω) ἐρῶ, pf. εἰ-ρη-κα.

ἔρχομαι (ἐλϋθ- or ἐλθ-, ἐλευθ-), *go*, fut. ἐλεύσομαι (poet), 2 aor. ἦλθον.

εἶσθίω (ἐδ-, φᾱγ-), *eat*, fut. ἔδομαι, 2 aor. ἔφαγον.

ἔπω (Attic only in comp.) *be about*; mid. ἔπομαι, *follow* (σεπ- or σπ-, ἐπ-), fut. ἔψομαι, 2 aor. ἐσπόμην.

ἔχω (σεχ- or σχ-, σχε-), *have*, fut. ἔξω or σχήσω, 2 aor. ἔσχον (for ἔ-σεχ-ον). Also ἴσχω (for σι-σεχ-ω).

ὄρω (ὄπ-), *see*, fut. ὄψομαι, pf. ὥρακα. See εἶδον.

πάσχω (πᾶθ-, πενθ-), *suffer*, fut. πείσομαι, 2 pf. πέπονθα, 2 aor. ἔπ-θον.

πίνω (πι-, πο-), *drink*, fut. πίομαι, pf. πέπωκα, 2 aor. ἔπιον.

πίπτω (πετ-, πτο-), *fall*, for πι-πετ-ω, fut. πεσοῦμαι, pf. πέ-πτω-κα, 2 aor. ἔπεσον (Doric ἔπετον).

τρέχω (δραῖμ-, δραμε-), *run*, fut. δραμοῦμαι, pf. δεδράμηκα, 2 aor. ἔδραμον.

φέρω (οἰ-, ἐνεκ-, by redupl. and sync. ἐν-ενεκ-, ἐνεγκ-), *bear, fero*; fut. οἴσω, aor. ἤνεγκα (§ 109, 7, b), pf. ἐν-ήνοχα, ἐνήνεγα-μαι, aor. παρᾶ ἡνέχθην.

For full forms of these verbs, see the Catalogue.

Modification of Verbal Stems.

§ 109. 1. Most stems ending in a short vowel lengthen this vowel in all tenses formed from these stems, except the present and imperfect. α and ϵ become η , and $ο$ becomes ω ; but when α follows ϵ , ι , or ρ , it becomes $\bar{\alpha}$. *E.g.*

Τιμάω (τιμᾶ-), *honour*, τιμή-σω, ἐτίμη-σα, τετίμη-κα, τετίμη-μαι, ἐτιμή-θην; φιλέω (φιλε-), *love*, φιλή-σω, ἐφίλη-σα, πεφίλη-κα, πεφίλη-μαι, ἐφίλη-θην; δηλώω (δηλο-), *show*, δηλώ-σω, &c.; so τίω, τίσω ($\bar{\iota}$); δακρύω, δακρύ-σω ($\bar{\upsilon}$). But εἶω, εἴσω ($\bar{\alpha}$); ἴωμαι, ἴσομαι ($\bar{\alpha}$); δράω, δρά-σω ($\bar{\alpha}$), ἔδρασα, δέδρακα.

This applies also to stems which become vowel stems by metathesis (§ 109, 7) as βάλλω (βᾶλ-, βλᾶ-), *throw*, pf. βέβλη-κα; κάμνω (κᾶμ-, κμᾶ-), *labour*, κέκμη-κα; or by adding ϵ (§ 109, 8), as βούλομαι (βουλ-, βουλε-), *wish*, βουλή-σομαι, βεβούλη-μαι, ἐβούλη-θην.

NOTE 1. Λύω, *loose*, in the present and imperfect generally has $\bar{\upsilon}$ in Attic poetry and $\bar{\upsilon}$ in Homer; in other tenses it has υ only in the future and aorist active and middle and in the future perfect. Ἀκροάομαι, *hear*, has ἀκροά-σομαι, &c.; χράω, *give oracles*, lengthens $\bar{\alpha}$ to η ; as χρή-σω, &c.

NOTE 2. Some vowel stems retain the short vowel, contrary to the general rule (§ 109, 1); as γελάω, *laugh*, γελά-σομαι, ἐγέλασα; ἀρκέω, *suffice*, ἀρκέ-σω, ἤρκεσα; μάχομαι (μαχε-), *fight*, μαχέ-σομαι (Ion.), ἐμαχέσάμην.

2. Many vowel stems have σ added, before all endings *not beginning with σ* , in the perfect middle and first passive tense systems. *E.g.*

Τελέω, *finish*, τετέλε-σ-μαι, ἐτετελέσμεν, ἐτετέλεσθην (§ 97, 4); γελάω, *laugh*, ἐγέλα-σ-θην, γελασθῆναι; χράω, *give oracles*, χρή-σω, κέχρη-σ-μαι, ἐχρήσθην.

3. In the second perfect the simple stem generally changes ϵ to $ο$, and lengthens other short vowels, α to η (after ρ to $\bar{\alpha}$), $ο$ to ω , ι to $οι$, and υ to $ευ$. *E.g.*

Στέργω, *love*, ἔστοργα, γίγνομαι (γεν-), *become*, γέγονα, ἐγεγόνειν; τίκω (τεκ-), *bring forth*, τέτοκα; φαίνω (φᾶν-), *πέφηνα*; κρᾶζω (κρᾶγ-), *συγ. κέκρᾶγα*; τήκω (τᾶκ-), *melt*, τέτηκα, ἐτετήκειν; λείπω (λίπ-), *λείλοιπα*, ἐλειλόπειν; φεύγω (φύγ-), *flee*, πέφευγα, ἐπεφεύγειν. So ἐγείρω (ἐγερ-), *rouse*, ἐγρήγορα (§ 102, N. 1).

4. In simple liquid stems of one syllable, *ε* is generally changed to *ä* in the perfect active, perfect middle, and second passive systems. *E.g.*

Στέλλω (στελ-), *send*, ἔσταλκα, ἔσταλμαι, ἐστάλην, στάλῃσμαι; κείρω (κερ-), *shear*, ἐκέκριμαι, ἐκάρην (Ion.); σπείρω (σπερ-), *sow*, ἔσπαρμαι, ἐσπάρην.

NOTE. The same change of *ε* to *ä* (after *ρ*) occurs in στρέφω, *turn*, τρέπω, *turn*, and τρέφω, *nourish*. See also κλέπτω, *steal*, and πλέκω, *weave*.

5. Liquid stems lengthen their last vowel in the aorist active and middle; as στέλλω (στελ-), ἔστειλα. See § 110, III. 2, and the examples.

6. Four verbs in *νω* drop *ν* of the stem in the perfect and first passive systems, and thus have vowel stems in these forms:—κρίνω (κρίν-), *separate*, ἐκέρικα, ἐκέρημαι, ἐκρίθην; κλίνω (κλίν-), *inclined*, ἐκέκλικα, ἐκέκλιμαι, ἐκλίθην; πλύνω (πλύν-), *wash*, ἐπέπλυνμαι, ἐππλύθην; τείνω (τεν-), *stretch*, τέτακα (§ 109, 4), τέταμαι, ἐτάθην, ἐκ-ταθήσομαι.

NOTE. For φαίνω and other verbs which retain *ν*, see § 16, 6, N. 4, (cf. § 97, 4).

7. (a) The stem sometimes suffers *metathesis* (§ 14, 1); as θνήσκω (θᾶν-, θνᾶ-), *die*, perf. τέθνηκα; βάλλω (βᾶλ-, βλᾶ-), *throw*, βέβληκα, βέβλημαι, ἐβλήθην. (See § 109, 1, end.)

- (b) Sometimes *syncope* (§ 14, 2); as γίγνομαι (γεν-), *become*, for γι-γεν-ομαι; πέτομαι (πετ-), *fly*, 2 aor. ἐπτόμην for ἐ-πετ-ομην.

- (c) Sometimes *reduplication* (besides that of the perfect stem); as γι-γνώσκω (γνο-), *know*, γι-γν-ομαι (γεν-), *become*. See § 121, 3, *e.g.*

8. *E* is sometimes added to the present stem, sometimes to the simple stem, making a new stem in *ε*. *E.g.*

Βούλομαι (Βουλ-), *wish*, βουλήσομαι (βουλε-, § 109, 1), &c.; αἰσθάνομαι (αἰσθ-), *perceive*, αἰσθήσομαι (αἰσθε-), ἦσθην; μένω (μεν-), *remain*, μεμνήκα (μενε-); μάχομαι (μαχ-), *fight*, fut. (μαχέ-ομαι) μαχοῦμαι, ἐμαχεσάμην, μεμύχημαι; χαίρω (χῆρ-) *rejoice*, χαρήσω (χαίρε-), κεχάρηκα (χαρε-).

Formation of Tense Stems.

REMARK. This section explains the formation of the seven *tense stems* enumerated in § 92, 4. They are generally formed from the simple stem of the verb (when this is distinct from the present stem). • But verbs of the *second class* commonly have the lengthened stem (§ 108, II. Note) in all tenses except in the second perfect, • second aorist, and second passive tense systems. The stem may be variously modified in different tenses as has been explained in § 109.

§ 110. I. (*Present Stem.*) The present stem is the stem of the present and imperfect in all the voices.

The principles on which it is derived from the simple stem, when they are not identical, are explained in § 108.

II. (*Future Stem.*) 1. Vowel and mute stems add σ to form the stem of the future active and middle.

Vowel stems lengthen a short vowel (§ 109, 1); π , β , ϕ with σ become ψ ; κ , γ , χ with σ become ξ ; τ , δ , θ before σ are dropped (§ 16, 2). *E.g.*

Τιμάω, *honour*, τιμήσω; δράω, *do*, δράσω; κόπτω (κοπ-), *cut*, κείψω; βλάπτω (βλαβ-), *hurt*, βλάψω, βλάψομαι; γράφω, *write*, γράψω, γράψομαι; πλέκω, *twist*, πλέξω; πείσσω (πράγ-), *do*, πράξω, πράξομαι; ταράσσω (ταράχ-), *confuse*, ταράξω, ταράξομαι; φράζω (φραδ-), *tell*, φράσω (for φραδ-σω); πείθω, *persuade*, πείσω (for πείθ-σω). So σπένδω, *nour*, σπείσω (for σπενδ-σω, § 16, 2 and 6, N. 1); τρέφω, *nourish*, θρέψω, θρέψομαι (§ 17, 2, Note).

2. Liquid stems add ϵ (in place of σ) to form the future stem; this ϵ is contracted with ω and \omicron μαι to $\hat{\omega}$ and \omicron μαι. *E.g.*

Φαίνω (φάν-) *show*, fut. (φανέ-ω) φᾶνῶ, (φανέ-ομαι) φανοῦμαι; στέλλω (στέλ-), *send*, (στελέ-ω) στελῶ, (στελέ-ομαι) στελοῦμαι; νέμω, *divide*, (νεμέ-ω) νεμῶ; κρίνω (κρίν-), *judge*, (κρίνέ-ω) κρίνῶ.

NOTE 1. (*Attic Future.*) (a) The futures of καλέω, *call*, and τελέω, *finish*, καλέσω and τελέσω (§ 109, 1, N. 2) drop σ of the future stem, and contract καλε- and τελε- with ω and \omicron μαι, making καλῶ, καλοῦμαι, τελῶ and (poetic) τελοῦμαι. These futures thus have the same forms as the presents. So with some futures of verbs in μ .

(b) In like manner some futures in ᾶσω drop σ and contract $\alpha\omega$ to $\hat{\omega}$; as βιβάζω (βιβᾶδ-), *cause to go*, βιβάσω, (βιβᾶω) βιβῶ. So ελαίνω (ελα-), *drive*, ελάσω, (ελάω) ελῶ.

(c) Futures in *ῖω* and *ῖομαι* from verbs in *ίζω* (*id-*) of more than two syllables regularly drop *σ* and insert *ε*; then *ῖω* and *ῖομαι* are contracted to *ῶ* and *ῶμαι*; as *κομίζω*, *carry*, *κομίσω*, (*κομίεω*) *κομιῶ*, *κομίσομαι*, (*κομίομαι*) *κομοῦμαι*, inflected like *φιλῶ*, *φιλαῶμαι* (§ 98).

NOTE 2. (*Doric Future*.) A few verbs sometimes add *ε* to *σ* in the stem of the future middle, and contract *σίομαι* to *σοῦμαι*. These are *πλέω*, *sail*, *πλευσοῦμαι* (§ 108, II. 2); *πνέω*, *breathe*, *πνευσοῦμαι*; *νέω*, *swim*, *νευσοῦμαι*; *κλαίω*, *weep*, *κλανσοῦμαι* (§ 108, IV. 3); *φεύγω*, *flee*, *φευξοῦμαι*; *πίπτω*, *fall*, *πεσοῦμαι*.

III. (*First Aorist Stem*.) 1. Vowel and mute stems add *σ* to form the stem of the first aorist active and middle. The lengthening of a final vowel of the stem and the euphonic changes are the same as in the future stem. *E.g.*

Τιμάω, *έτιμήσα*, *έτιμήσάμην*; *δράω*, *ἔδραυσα*; *κόπτω*, *έκοψα*, *έκοψάμην*; *βλάπτω*, *έβλαψα*; *γράφω*, *έγραψα*, *έγραψάμην*; *πλέκω*, *έπλεξα*, *έπλεξάμην*; *πράσσω*, *έπραξα*, *έπραξάμην*; *ταράσσω*, *έτάραξα*; *φράζω*, *έφρασα* (for *έφραδ-σα*); *πείθω*, *έπεισα* (§ 108, II. Note); *σπένδω*, *έσπεισα* (for *έσπεινδ-σα*); *τρέφω*, *έθρεψα*, *έθρεψάμην* (§ 17, 2, Note); *τήκω*, *melt*, *τήξα* (§ 108, II. Note); *πλέω*, *sail*, *έπλευσα* (§ 108, II. 2).

NOTE 1. Three verbs in *μι*, *δίδωμι* (*do-*), *give*, *ἵημι* (*ē*), *send*, and *τίθημι* (*θε-*), *put*, form the aorist stem by adding *κ* instead of *σ*, giving *ἔδωκα*, *ἤκα*, *ἔθηκα*. These forms are seldom used except in the indicative active, and are most common in the singular, where the second aorists *ἔδων*, *ἦν*, *ἔθην*, are not in use. (See § 122, N. 1.)

NOTE 2. *Εἶπον*, *said*, has also a first aorist *εἶπα*; and *φέρω*, *bear*, has *ἤνεγκ-α* (from stem *ἐνεγκ-*).

2. Liquid stems form the first aorist stem by lengthening their last vowel, *ā* to *η* (after *ι* or *ρ* to *ā*) and *ε* to *αι*. *E.g.*

Φαίνω (*φάν-*), *ἔφην-α*, *έφηνάμην* (rare); *στέλλω* (*στελ-*), *ἔστειλ-α*, *έστειλ-άμην*; *ἀγγέλλω* (*ἀγγελ-*), *ἀννounce*, *ἤγγειλα*, *ἤγγειλάμην*; *περαίνω* (*περάν-*), *finish*, *ἐπέρανα*; *μαίνω* (*μαῖν-*), *stain*, *ἐμίανα*; *νέμω*, *divide*, *ἐνεμα*, *ἐνεμάμην*; *κρίνω*, *judge*, *ἐκρίνα*; *ἀμύνω*, *keep off*, *ἤμυνα*, *ἤμυνάμην*; *φθείρω* (*φθερ-*), *destroy*, *ἔφθειρα*. Compare the futures in II. 2.

IV. (*Perfect Stem*.) (a) *Perfect Middle Stem*. The stem of the perfect and pluperfect middle and passive consists of the simple stem (in verbs of the second class, of the present stem) with the required reduplication

or augment prefixed; as λύ-ω, λέ-λυ-μαι, ἐλελύμην; λείπ-ω, λελειπ- (§ 108, II. Note), λέλειμμαι, ἐλελείμην.

This stem may be modified, as is explained in § 109: as φιλέ-ω, πεφίλημαι, ἐπεφίλημην; δρῶ, δέδρῃμαι (§ 109, 1); τελέ-ω, τετέλεσ-μαι (§ 109, 2); στέλλω (στελ-), ἔσταλμαι, ἐστάλην (§ 109, 4); κρίνω (κριν-), κέκρι-μαι (§ 109, 6); βάλλω (βάλλ-), βέβλη-μαι (§ 109, 7).

For euphonic changes in consonant stems, see § 97, N. 2.

- (b) *Perfect Active Stem.* The stem of the first perfect and pluperfect active is formed by adding κ to the reduplicated or augmented simple or present stem (§ 108, II. Note), except when this ends in a labial or palatal mute. Stems ending in π or β, κ or γ, aspirate these letters, making them φ or χ, while final φ and χ remain unchanged. *E.g.*

λύω, λελυκ-, ἐλύκα, ἐλελύκειν; νέω (νυ-, νεφ-), νειώ, νένευκα; πείθω, πεισάδω, πέπεικα (for πε-πειθ-κα). κόπτω (κοπ-), κύττω, κέκοφα; βλάπτω (βλάβ-), λυγίσσω, βέβλαφα; πτήσσω (πτηκ-), σπέρω, ἐπτήχα; πράσσω (πρᾶγ-), ὀρύσσω (ὀρυχ-), διγίω, ὀρύρωχα. So κομίζω (κομίδ-), κεκόμικα (§ 16, 1, N. 2).

This stem may be modified as is explained in § 109; as φιλέω, πεφίληκα (§ 109, 1); στέλλω (στελ-), ἔσταλκα, ἐστάλκειν (§ 109, 4); κρίνω (κριν-), κέκρι-κα (§ 109, 6); βάλλω (βάλλ-, βλά-), βέβληκα (§ 109, 7, a).

- (c) *Future Perfect Stem.* The stem of the future perfect is formed by adding σ to the stem of the perfect middle; as λελυ-, λελυσ-, λελύσομαι; γραφ-, γεγραφ-, γεγραψ-, γεγράψομαι; λειπ-, λελειπ-, λελειψ-, λελείψομαι; πράσσω (πρᾶγ-), πεπράγ-, πεπραξ-, πεπράξομαι.

NOTE. Two verbs have a special form in Attic Greek for the future perfect active; θνήσκω, *die*, has τεθήξω, *shall be dead*; and ἵστημι, *set*, has ἑστήξω, *shall stand*.

- (d) *Second Perfect Stem.* The stem of the second perfect and pluperfect is always the *simple* stem with the reduplication (or augment) prefixed. The stem is generally modified by changing ε to ο, or by lengthening other short vowels. See § 109, 8, with the examples.

For second perfects and pluperfects of the μ-form, see § 124.

V. (*Second Aorist Stem.*) The stem of the second aorist active and middle is the simple stem of the verb, to which the second aorist stands in the same relation in which the imperfect stands to the present stem; as λείπω (λίπ-), 2 aor. ἔλιπον, ἐλιπόμην (impf. ἔλειπον, ἐλειπόμην); λαμβάνω (λάβ-), take, 2 aor. ἔλαβον, ἐλαβόμην.

VI. (*First Passive Stem.*) The stem of the first aorist passive is formed by adding *θε* to the stem as it appears (omitting the reduplication or augment) in the perfect middle or passive, with all its modifications (IV. a): in the indicative, imperative, and infinitive, *θε* becomes *θη*. In the future passive *σ* is added to *θη*, making the stem in *θησ*. *E.g.*

λύω, λέλυ-μαι, ἐλύθην (λυθη-), (λυθέ-ω) λυθῶ, λυθε-ίην, λυθῆ-ναι, λυθείς (λυθε-ντ-), λυθήσ-ομαι; πράσσω (πράγ-), πέπραγ-μαι, ἐπράχ-θην (§ 16, 1), πραχθήσ-ομαι; πείθω, πεισάσθε, πέπεισ-μαι (§ 16, 3; § 108, II. Note), ἐπεισθην, πεισθήσομαι; φιλέω, πε-φίλη-μαι (§ 109, 1), ἐφιλήθην; τιμᾶω, τε-τίμη-μαι, ἐτιμήθην, τιμηθήσομαι; τελέω, τετέλεσ-μαι (§ 109, 2), ἐτελέσθην, τελεσθήσομαι; κλίνω, κέκλι-μαι (§ 109, 6), ἐκλίθην, κλιθήσομαι; τείνω (τεν-), τέτα-μαι (§ 109, 4 and 6), ἐτάσθην, ἐκ-ταθήσομαι.

NOTE. Τρέπω has τέτραμμαι, ἐτρέφθην; τρέφω has τέθραμμαι, ἐθρέψθην. Φαίνω has πέφασμαι (§ 16, 6, N. 4), but ἐφάνθην.

For ἐτέθην (for ἐθε-θην), from τίθημι (θε-), and ἐτύθην (for ἐθυθην) fromθύω, sacrifice, see § 17, 2, Note.

VII. (*Second Passive Stem.*) The stem of the second aorist passive is formed by adding *ε* to the simple stem: in the indicative, imperative, and infinitive, *ε* becomes *η*. In the second future passive *σ* is added to this *η*, making the stem in *ησ*. The only regular modification of the stem is the change of *ε* to *ᾱ* explained in § 109, 4. *E.g.*

βλάπτω (βλάβ-), hurt, ἐβλάβην, βλαβήσομαι; γράφω, write, ἐγράφην, γραφήσομαι; ρίπτω (ρίφ-), throw, ἐρρίφην; φαίνω (φάν-), show, ἐφάνην, φάνησομαι; στρέφω, turn, ἐστράφην, στράφήσομαι. See the examples in § 109, 4.

NOTE. The only verb which has both the second aorist passive and the second aorist active is τρέπω, turn, which has all the six aorists.

§ 111. The following table shows the seven tense-stems (so far as they exist) of λύω, λέιπω (λίπ-), πράσσω (πράγ-), φαίνω (φᾶν-), and στέλλω (στελ-).

I. Present (all voices).	λύ-	λειπ-	πρασσ-	φαιν-	στελλ-
II. Future Act. & Mid.	λύσ-	λειψ-	πράξ-	φᾶνε-	στελε-
III. Aorist Act. & Mid.	λύσ-		πράξ-	φην-	στειλ-
IV. Perfect	(a.) Mid. λελύ-	λελειπ-	πεπράγ-	πεφᾶν-	ἰσταλ-
	(b.) Act. λελύκ-		πεπράχ-	πεφαγκ-	ἰσταλκ-
	(c.) Fut. P. λελύσ-	λελειψ-	πεπράξ-		
	(d.) 2 Perf.	λελοιπ-	πεπράγ-	πεφην-	
V. 2nd Aor. Act. & Mid.		λίπ-			
VI. { First } (a.) 1 Aor. λῦθε(η)-	λειφθε(η)- πραχθε(η)- φανθε(η)-				
VII. { 2nd } (a.) 2 Aor.	φᾶνε(η)- σταλ(η)-				
VIII. { Pass. } (b.) 1 Fut. λῦθησ-	λειφθησ- πραχθησ-				
IX. { 2nd } (a.) 2 Aor.	φᾶνε(η)- σταλ(η)-				
X. { Pass. } (b.) 2 Fut.	φᾶνησ- σταλησ-				

PERSONAL ENDINGS.

§ 112. 1. The endings which are peculiar to the different persons of the verb are called *personal endings*. These have one form for the active voice, and another for the passive and middle; but the aorist passive has the endings of the active voice.

2. The personal endings, which are most distinctly preserved in verbs in *μι* and other primitive forms, are as follows:—

ACTIVE.				PASSIVE AND MIDDLE.			
Primary Tenses.		Secondary Tenses.		Primary Tenses.		Secondary Tenses.	
Sing.	1.	μι or —	ν or —	μαι		μην	
	2.	ς (σι)	ς	σαι		σο	
	3.	σι (τι) or —	—	ται		τε	
Dual.	2.	τον	τον	σθον		σθον	
	3.	τον	την	σθον		σθην	
Plur.	1.	μεν (μες)	μεν (μες)	μεθα		μεθα	
	2.	τε	τε	σθε		σθε	
	3.	νσι (ντι)	ν or σταν	νται		ντο	
S.G.				S.G.			

NOTE. The active endings μ and σ in the first and third person singular are not used in the indicative except in verbs in μ , verbs in ω having no endings in these persons. The original ending σ of the second person singular is found only in the Epic $\epsilon\sigma\text{-}\sigma\acute{\iota}$, *thou art*, in all other verbs being reduced to σ . In the third person singular $\tau\epsilon$ is Doric, as $\tau\acute{\iota}\theta\eta\text{-}\tau\epsilon$ for $\tau\acute{\iota}\theta\eta\sigma\iota$; and it is preserved in Attic in $\epsilon\sigma\text{-}\tau\acute{\epsilon}$, *he is*. In the first person plural $\mu\epsilon\varsigma$ is Doric. In the third person plural $\nu\sigma\iota$ always drops ν and lengthens the preceding vowel, as in $\lambda\acute{\upsilon}\nu\sigma\iota$ for $\lambda\upsilon\sigma\text{-}\nu\sigma\iota$ (§ 16, 6); the original form $\nu\tau\iota$ is Doric, as $\phi\acute{\epsilon}\rho\omicron\nu\tau\iota$ for $\phi\acute{\epsilon}\rho\omicron\nu\sigma\iota$ (Lat. *ferunt*). The perfect indicative active of all verbs, and the present indicative active of verbs in μ (§ 121, 2, *d*), have $\acute{\alpha}\sigma\iota$ (for $\alpha\sigma\iota$) in the third person plural.¹

3. In the perfect and pluperfect passive and middle, and in both aorists passive (except in the subjunctive and optative), the endings are added directly to the tense stem; as $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\mu\alpha\iota$, $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\alpha\iota$, $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\tau\alpha\iota$, $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\nu\tau\alpha\iota$, $\acute{\epsilon}\text{-}\lambda\epsilon\lambda\acute{\upsilon}\text{-}\mu\eta\nu$; $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\theta\eta\text{-}\nu$, $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\theta\eta\text{-}\varsigma$, $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\theta\eta$, $\acute{\epsilon}\text{-}\lambda\acute{\upsilon}\theta\eta\text{-}\sigma\alpha\nu$ (§ 111).

So also in verbs in μ , in most of the forms which are peculiar to that conjugation (§ 121, 1); as $\phi\alpha\text{-}\mu\acute{\epsilon}\nu$, $\phi\alpha\text{-}\tau\acute{\epsilon}$, from $\phi\eta\mu\acute{\iota}$ ($\phi\acute{\upsilon}$ -), *say*; $\acute{\iota}\sigma\tau\alpha\text{-}\mu\alpha\iota$, $\acute{\iota}\sigma\tau\alpha\text{-}\sigma\alpha\iota$, $\acute{\iota}\sigma\tau\alpha\text{-}\tau\alpha\iota$, $\acute{\iota}\sigma\tau\alpha\text{-}\nu\tau\alpha\iota$, from $\acute{\iota}\sigma\tau\eta\mu\iota$, *set* (§ 123).

4. In other parts of the verb the tense stem appears in a prolonged form, consisting of the fixed portion and a variable vowel (sometimes a diphthong), to which the endings are affixed. This formation will be seen by a comparison of the present indicative middle of $\tau\acute{\iota}\theta\eta\mu\iota$ ($\tau\iota\theta\epsilon\text{-}$) with that of $\phi\iota\lambda\acute{\epsilon}\omega$ ($\phi\iota\lambda\epsilon\text{-}$) in its uncontracted (Ionic) form:—

¹ A comparison of the various forms of the present indicative of the primitive verb *be* (whose original stem is *as-*, in Greek and Latin *es-*), as it appears in Sanskrit, the older Greek, Latin, Old Slavic, and Lithuanian (the most primitive modern language, *still spoken* on the Baltic), will illustrate the Greek verbal endings.

Singular.

Sanskrit.	Greek.	Latin.	Old Slavic.	Lithuanian.
1. <i>as-mi</i>	$\acute{\epsilon}\mu\text{-}\mu\acute{\iota}$ (for $\acute{\epsilon}\sigma\text{-}\mu\acute{\iota}$)	[e]s-un.	'yes-m'	es-mi
2. <i>asi</i>	$\acute{\epsilon}\sigma\text{-}\sigma\acute{\iota}$ (Epic)	es	yesi	esi
3. <i>as-ti</i>	$\acute{\epsilon}\sigma\text{-}\tau\acute{\epsilon}$	es-t	'yes-t'	es-ti

Plural.

1. <i>s-mas</i>	$\acute{\epsilon}\sigma\text{-}\mu\acute{\epsilon}\nu$ (Dor. $\acute{\epsilon}\mu\acute{\epsilon}\varsigma$)	[e]s-u-mus	yes-mi	es-me
2. <i>s-tha</i>	$\acute{\epsilon}\sigma\text{-}\tau\acute{\epsilon}$	es-tis	yes-te	es-to
3. <i>s-a-nti</i>	$\acute{\epsilon}\nu\tau\acute{\epsilon}$ (Doric)	[e]s-u-nt	s-u-t'	es-ti

τίθε-μαι	φιλέ-ο-μαι	τιθέ-μεθα	φιλέ-ό-μεθα
τίθε-σαι	φιλέ-ε-(σ)αι	τίθε-σθε	φιλέ-ε-σθε
τίθε-ται	φιλέ-ε-ται	τίθε-νται	φιλέ-ο-νται
τίθε-σθον	φιλέ-ε-σθον	(For τίθημι see § 123.)	

Compare also the perfect λέ-λυ-μαι, λέ-λυ-ται, λέ-λυ-σθε, λέ-λυ-νται (§ 112, 3), with the present λύ-ο-μαι, λύ-ε-ται, λύ-ε-σθε, λύ-ο-νται. The vowel which thus completes the stem is called a *connecting vowel*; and it appears (sometimes with σ and ϵ lengthened to ω and $\epsilon\iota$) even when the ending is dropped (§ 113, 1), as in λέγω (for λεγο-μι) and λέγει (for λεγε-τι).

Indicative.

- § 113. 1. The original connecting vowel in the indicative of verbs in ω (except in the aorist active and middle, and the perfect and pluperfect active) was σ before μ or ν , and elsewhere ϵ . In the singular of the present and future active, when μ and τ were dropped and σ became σ (§ 112, 2, Note), the primitive σ and ϵ were lengthened into ω and $\epsilon\iota$.

The connecting vowel is α in *all persons* of the first aorist middle; also in the perfect and first aorist active, except in the third person singular where it is ϵ . In the pluperfect active it is $\epsilon\iota$; but in the third person plural it is ϵ (rarely $\epsilon\iota$).

2. The personal endings of the indicative, as they appear in verbs in ω united with the connecting vowels, are as follows:—

I. ACTIVE.

	Pres. & Fut.	Perf. Aor.	Impf. & 2 Aor	Plup.
S.	1. ω	α	$\sigma\nu$	$\epsilon\iota\nu$
	2. $\epsilon\iota\sigma$	$\alpha\sigma$	$\epsilon\sigma$	$\epsilon\iota\sigma$
	3. α	ϵ	ϵ	$\epsilon\iota$
D.	2. $\epsilon\sigma\sigma\nu$	$\alpha\sigma\sigma\nu$	$\epsilon\sigma\sigma\nu$	$\epsilon\iota\sigma\sigma\nu$
	3. $\epsilon\sigma\tau\nu$	$\alpha\sigma\tau\nu$	$\epsilon\sigma\tau\nu$	$\epsilon\iota\sigma\tau\nu$
P.	1. $\sigma\mu\epsilon\nu$	$\alpha\mu\epsilon\nu$	$\sigma\mu\epsilon\nu$	$\epsilon\mu\epsilon\nu$
	2. $\epsilon\tau\epsilon$	$\alpha\tau\epsilon$	$\epsilon\tau\epsilon$	$\epsilon\iota\tau\epsilon$
	3. $\sigma\sigma\sigma\iota$	$\alpha\sigma\sigma\iota$	$\sigma\sigma\sigma\iota$	$\epsilon\sigma\sigma\iota$
	(for $\sigma\sigma\sigma\iota$)	(for $\alpha\sigma\sigma\iota$)		or $\epsilon\sigma\sigma\iota\sigma\sigma\iota$

II. PASSIVE AND MIDDLE.

	Pres., Fut., and Fut. Perf.	Impf. Pass. & Mid., & 2 Aor. Middle.	Aor. Middle.
S. { 1.	ομαι	ομην	ᾶμην
2.	ῆ or ει (for εσαι, εαι)	ῆον (for εσο, εο)	ω (for ασο, αο)
3.	εται	ετο	ᾶτο
D. { 2.	εσθον	εσθον	ασθον
3.	εσθον	εσθην	ασθην
P. { 1.	ομεθα	ομεθα	ᾶμεθα
2.	εσθε	εσθε	ασθε
3.	ονται	οντο	αντο

By adding these terminations to the unprolonged tense stems as they are given in § 111, all the tenses of the indicative, except those included in § 112, 3, may be formed. The latter may be formed by adding the personal endings given in § 112, 2, directly to the tense stems.

NOTE 1. The endings *σαι* and *σο* in the second person singular of the passive and middle drop *σ* after a connecting vowel, and are then contracted with the connecting vowel. Thus, *λύη* or *λύει* is for *λυεσαι*, *λύει* (*εαι* becoming *ει* as well as *η*); *έλυσον* is for *έλυσσο*, *έλυσσο*; *έλυσω* (aorist middle) is for *έλυσσασο*, *έλυσσασο*. The uncontracted forms (without *σ*) are found in Homer (§ 119, 2).

NOTE 2. The second person *βούλει* (of *βούλομαι*, *wish*), *οἶει* (of *οἴομαι*, *think*), and *ὄψει* (of *ὄψομαι*, fut. of *ὁράω*, *see*) have no forms in *η*.

Subjunctive.

§ 114. The Subjunctive has the primary endings with long connecting vowels, *ω*, *η*, and *η*, for *ω* (or *ο*), *ε*, and *ει* of the indicative, as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. ω		ωμεν	ωμαι		ωμεθα
2. ης	ητον	ητε	η (for ησαι, ηαι)	ησθον	ησθε
3. η	ητον	ωσι (for ωσαι)	ηται	ησθον	ωνται

For the perfect subjunctive passive and middle see § 118, 1.

NOTE 1. The aorist passive subjunctive (both first and second), which does not omit the connecting vowel (§ 112, 3), has the active

terminations (§ 114) contracted with final ϵ of the stem; as $\lambdaυθ\acute{\epsilon}\text{-}\omega$, $\lambdaυθ\acute{\omega}$; $\phi\acute{\alpha}\nu\acute{\epsilon}\text{-}\eta\varsigma$, $\phi\acute{\alpha}\nu\eta\varsigma$; $\sigma\tauα\acute{\lambda}\acute{\epsilon}\text{-}\eta$, $\sigma\tauα\lambda\eta$.

NOTE 2. The subjunctive of verbs in $\eta\mu$ and $\omega\mu$ has the above terminations contracted with preceding ϵ or \omicron of the stem; as $\tauι\theta\acute{\omega}$ (for $\tauι\theta\epsilon\text{-}\omega$), $\deltaιδ\acute{\omega}\muαι$ (for $\deltaιδο\text{-}\omega\muαι$), $\theta\acute{\omega}\muεν$ and $\theta\acute{\omega}\tauαι$.

• Optative.

§ 115. The optativo has the secondary personal endings (§ 112, 2), preceded by a modal sign ι or η ($\iota\epsilon$ before final ν of the third person plural).

1. Verbs in ω have a connecting vowel \omicron (in the first aorist activo and middle, α) in the optative. This is contracted with ι (or $\iota\epsilon$), making $\omicron\iota$ or $\alpha\iota$ ($\omicron\iota\epsilon$ or $\alpha\iota\epsilon$). The first person singular active has the ending $\mu\iota$ for ν (§ 112, 2), except in some contract forms (see 4). Adding the endings we have

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
1. $\omicron\mu\iota$		$\omicron\mu\epsilon\nu$	$\omicron\mu\eta\nu$		$\omicron\mu\epsilon\theta\alpha$
2. $\omicron\iota\varsigma$	$\omicron\iota\omicron\nu$	$\omicron\iota\tau\epsilon$	$\omicron\iota\omicron$ (for $\omicron\iota\omicron\omicron$)	$\omicron\iota\sigma\theta\omicron\nu$	$\omicron\iota\sigma\theta\epsilon$
3. $\omicron\iota$	$\omicron\iota\tau\eta\nu$	$\omicron\iota\epsilon\nu$	$\omicron\iota\omicron$	$\omicron\iota\sigma\theta\eta\nu$	$\omicron\iota\nu\tau\omicron$
AORIST ACTIVE.			AORIST MIDDLE.		
1. $\alpha\mu\iota$		$\alpha\mu\epsilon\nu$	$\alpha\mu\eta\nu$		$\alpha\mu\epsilon\theta\alpha$
2. $\alpha\iota\varsigma$	$\alpha\mu\omicron\nu$	$\alpha\iota\tau\epsilon$	$\alpha\iota\omicron$ (for $\alpha\iota\sigma\omicron$)	$\alpha\iota\sigma\theta\omicron\nu$	$\alpha\iota\sigma\theta\epsilon$
3. $\alpha\iota$	$\alpha\iota\tau\eta\nu$	$\alpha\iota\epsilon\nu$	$\alpha\iota\omicron$	$\alpha\iota\sigma\theta\eta\nu$	$\alpha\iota\nu\tau\omicron$

For periphrastic forms of the perfect optative see § 118. 1. For the aorist passive see 3, below.

2. In the present and second aorist middle of verbs in $\eta\mu$ and $\omega\mu$, the final vowel of the tense stem (α , ϵ , or \omicron) is contracted with ι into $\alpha\iota$, $\epsilon\iota$, or $\omicron\iota$, to which the simple endings $\mu\eta\nu$, &c. are added; as $\iota\sigma\tau\alpha\text{-}\iota\text{-}\mu\eta\nu$, $\iota\sigma\tau\alpha\acute{\iota}\mu\eta\nu$; $\theta\epsilon\text{-}\iota\text{-}\mu\eta\nu$, $\theta\epsilon\acute{\iota}\mu\eta\nu$; $\delta\omicron\text{-}\iota\text{-}\mu\eta\nu$, $\delta\omicron\acute{\iota}\mu\eta\nu$.
3. The present and second aorist active of the $\mu\epsilon$ -form (§ 121, 1), and both aorists passive in all verbs, have the ending ν in the first person singular and $\sigma\alpha\nu$ in the third person plural. Here the modal sign is η , with which α , ϵ , or \omicron of the stem is contracted to $\alpha\eta$, $\epsilon\eta$, or $\omicron\eta$; as $\iota\sigma\tau\alpha\text{-}\eta\text{-}\nu$, $\iota\sigma\tau\alpha\acute{\eta}\nu$; $\sigma\tau\alpha\text{-}\eta\text{-}\mu\epsilon\nu$, $\sigma\tau\alpha\acute{\eta}\mu\epsilon\nu$; $\lambdaυ\theta\epsilon\text{-}\eta\text{-}\nu$, $\lambdaυ\theta\acute{\epsilon}\eta\nu$; $\delta\omicron\text{-}\eta\text{-}\nu$, $\delta\omicron\acute{\eta}\nu$.

In the dual and plural, forms with *ι* for *ιη*, and *ιεν* for *ιησαν* in the third person plural, are much more common than the longer forms; as *σταῖμεν*, *σταίην*, for *σταίμεν*, *σταίησαν*. (See § 123, 2.)

4. In the present active of contract verbs, forms in *οιην*, *οιης*, *οιη* (for *ο-ιη-ν*, &c.) are more common in the *singular* than the regular forms in *οιμι*, *οίς*, *οι* (see 1), but less common in the dual and plural.

Both the forms in *οιην* and those in *οιμι* are contracted with *α* of the tense stem to *ωην* and *ωμι*, and with *ε* or *ο* to *οιην* and *οιμι*; as *τιμα-ο-ιη-ν*, *τιμαοίην*, *τιμῶην*; *φιλε-ο-ιη-ν*, *φιλεοίην*, *φιλοίην*; *δηλο-ο-ιη-ν*, *δηλοοίην*, *δηλοίην*; *τιμα-ο-ι-μι*, *τιμάοιμι*, *τιμῶμι*; *φιλε-ο-ι-μι*, *φιλέοιμι*, *φιλοίμι*; *δηλο-ο-ι-μι*, *δηλόοιμι*, *δηλοίμι*. (§ 98.)

NOTE 1. The second aorist optative of *ἔχω*, *have*, is *σχοίην*.

NOTE 2. The Attic generally uses the Aeolic terminations *ειας*, *ειε*, and *ειαν*, for *αις*, *αι*, *αιεν*, in the aorist optative active. See § 96.

Imperative.

- § 116. 1. The personal endings of the imperative are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. θι or —	τον	τε	σο	σθον	σθε
3. τω	των	τωσαν or ντων	σθω	σθων	σθῶσαν or σθων

θι is always dropped after a connecting vowel.

2. The regular connecting vowel of the imperative is *ε*; but before *ν* it is *ο*. In the aorist active and middle it is *α*. But the second person singular in the aorist active ends in *ον*, and in the aorist middle in *αι*. The endings united with the connecting vowels are as follows:—

ACTIVE.			PASSIVE AND MIDDLE.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
2. ε	ετον	ετε	ον (for εσο, εο)	εσθον	εσθε
3. ετω	ετων	ετωσαν or οντων	εσθω	εσθων	εσθῶσαν or εσθων
AORIST ACTIVE.			AORIST MIDDLE.		
2. ον	ατον	ατε	αι	ασθον	ασθε
3. ατω	ατων	ατωσαν or αντων	ασθω	ασθων	ασθῶσαν or ασθων

3. The first aorist passive adds the ordinary active terminations ($\theta\iota$, $\tau\omega$, &c.) directly to $\theta\eta$ of the tense stem, after which $\theta\iota$ becomes $\tau\iota$ (§ 17, 3); as $\lambdaύ\theta\eta\tau\iota$, $\lambdaυθή\tau\omega$, &c.

The second aorist passive adds the same terminations to η of the tense stem ($\theta\iota$ being retained); as $\phiάν\eta\theta\iota$, $\phiανή\tau\omega$; $\sigmaτάλ\eta\theta\iota$, $\sigmaταλή\tau\omega$, &c.

Both aorists have $\epsilon\tau\omega\upsilon\upsilon$ in the third person plural.

NOTE. For the form of the imperative in verbs in $\mu\iota$, see § 121, 2, (b) and (c).

Infinitive, Participle, and Verbal Adjectives.

- § 117. 1. The terminations of the infinitive of verbs in ω (including connecting vowels) are as follows:—

Present and Future Active	$\epsilon\iota\upsilon$
Second Aorist Active	$\acute{\epsilon}\epsilon\iota\upsilon$ (cont. $\epsilon\hat{\iota}\upsilon$)
Perfect Active	$\acute{\epsilon}\nu\alpha\iota$
Aorist Active	$\alpha\iota$
Aor. Pass. (no connecting vowel)	$\nu\alpha\iota$
Perf. Pass. and Mid.	$\sigma\theta\alpha\iota$
Aorist Middle	$\alpha\text{-}\sigma\theta\alpha\iota$
Other tenses, Pass. and Mid.	$\epsilon\text{-}\sigma\theta\alpha\iota$

All $\mu\iota$ -forms add $\nu\alpha\iota$ (act.) or $\sigma\theta\alpha\iota$ (pass. and mid.) directly to the tense stem.

2. The stem of the active participle ends in $\nu\tau$ (τ in the perfect), which is joined to the tense stem by \omicron (α in the aorist); except in the aorist passive (§ 112, 1) and in $\mu\iota$ -forms, which add $\nu\tau$ directly to the stem.

The passive and middle participle ends in $\mu\epsilon\nu\omicron\varsigma$ (stem $\mu\epsilon\nu\omicron\text{-}$), which is preceded by \omicron (α in the aorist middle); except in the perfect and in $\mu\iota$ -forms, which add $\mu\epsilon\nu\omicron\varsigma$ directly to the tense stem.

3. The stem of the verbal adjectives in $\tau\omicron\varsigma$ and $\tau\epsilon\omicron\varsigma$ is formed by adding $\tau\omicron\text{-}$ or $\tau\epsilon\omicron\text{-}$ to the stem of the verb, which has the same form here as in the aorist passive (with the necessary change of ϕ and χ to π and κ , § 16, 1); as $\lambdaυ\tau\omicron\varsigma$, $\lambdaυ\tau\epsilon\omicron\varsigma$ (stems $\lambdaυ\text{-}\tau\omicron\text{-}$, $\lambdaυ\text{-}\tau\epsilon\omicron\text{-}$); $\tau\rho\iota\pi\tau\omicron\varsigma$, $\pi\epsilon\upsilon\sigma\tau\epsilon\omicron\varsigma$ (stems $\tau\rho\iota\pi\text{-}\tau\omicron\text{-}$, $\pi\epsilon\upsilon\sigma\text{-}\tau\epsilon\omicron\text{-}$); $\tau\alpha\kappa\tau\omicron\varsigma$, $\tau\alpha\kappa\tau\epsilon\omicron\varsigma$, from $\tau\acute{\alpha}\sigma\sigma\omega$ (stem $\tau\alpha\gamma\text{-}$), aor. pass. $\acute{\epsilon}\tau\acute{\alpha}\chi\text{-}\theta\eta\upsilon$.

NOTE 1. The verbal in *τος* is sometimes equivalent to a perfect passive participle, as *κριτός*, *decided*, *τακτός*, *ordered*; and sometimes expresses *capability*, as *λυτός*, *capable of being loosed*, *ἀκουστός*, *audible*.

NOTE 2. The verbal in *τεος* is equivalent to a future passive participle (the Latin participle in *du*); as *λυτέος*, *that must be loosed*, *solvendus*; *τιμητέος*, *to be honoured*, *honorandus*.

PERIPHRASTIC FORMS.

§ 118. 1. The perfect subjunctive and optative middle and passive is generally formed by the perfect participle with *ᾧ* and *εἶην*, the subjunctive and optative of *εἰμί*, *be*; as *λελυμένος* (-η, -ον) *ᾧ*, *λελυμένος* (-η, -ον) *εἶην*. See the paradigms.

NOTE. A few verbs with vowel stems form these tenses directly from the stem: *κτά-ομαι*, *κτώμαι*, *acquire*, pf. *κέκτημαι*, *possess*; subj. *κεκτώμαι* (for *κε-κτα-ομαι*), *κεκτῇ*, *κεκτῆται*; opt. *κεκτώμην* (for *κε-κτα-οιμην*), *κεκτῶ*, *κεκτῶτο*, and *κεκτῆμην* (for *κεκτη-ι-μην*, § 115, 2), *κεκτῆσ*, *κεκτῆτο*, *κεκτῆμεθα*. So *μυμνήσκω* (*μνα-*), *remind*, pf. *μέμνημαι*, *remember*; subj. *μεμνώμαι*, opt. *μεμνῶμην* or *μεμνήμην*.

2. The perfect subjunctive and optative active is more frequently expressed by the perfect active participle with *ᾧ* and *εἶην* than by the special forms given in the paradigms; as *λελυκώς* *ᾧ* and *λελυκώς* *εἶην* for *λελύκω* and *λελύκοιμι*.
3. The future perfect active, for which very few verbs have a special form (§ 110, IV. c, Note), is generally expressed by the perfect participle with *ἔσομαι* (future of *εἰμί*, *be*); as *ἐγνωκύτες* *ἔσόμεθα*, *we shall have learnt*.
4. Even the perfect and pluperfect indicative are occasionally expressed by the perfect participle and *εἰμί*; as *γεγονώς* *ἔστι* for *γέγονε*, *πεποιηκώς* *ἦν* for *ἐπεποίηκε*.
5. The periphrastic third person plural of the perfect and pluperfect indicative middle and passive, formed by the participle and *εἰσὶ* and *ἦσαι*, is necessary when the stem ends in a consonant (§ 97, 2). The participle may be used in all genders; as *οὗτοι* *λελειμμένοι* *εἰσὶ*, *these (men) have been left*; *αὗται* *λελειμμένοι* *εἰσὶ*; *ταῦτα* *λελειμμένα* *ἔστι* (§ 135, 2). See § 119, 3.

6. A periphrastic future is sometimes formed by μέλλω, *intend*, *be about* (to do), and the present or future (seldom the aorist) infinitive; as μέλλομεν τοῦτο ποιεῖν (or ποιήσιν), *we are about to do this*. (See § 202, 3, Note.)

HOMERIC FORMS OF VERBS IN α .

- § 119. 1. Homer has μεσθα for μεθα in the first person plural.
2. When σ is dropped in $\sigmaαι$ and $\sigmaο$ of the second person (§ 113, 2, N. 1), Homer often keeps the uncontracted forms $\epsilonαι$, $\etaαι$, $αο$, $εο$, and sometimes contracts $εο$ to $ευ$.
3. The Ionic has $\alphaται$ and $\alphaτο$ for $\nuται$ and $\nuτο$ in the third person plural of the perfect and pluperfect, and $\alphaτο$ for $\nuτο$ in the optative. Before these endings π , β , κ , and γ are aspirated (ϕ , χ); as κρύπτω (κρυβ-), κερκύφ- $\alphaται$; λέγω, λελέχ- $\alphaται$, λελέχ- $\alphaτο$. These forms rarely occur in Attic.
4. Homer generally has the uncontracted forms of the future (in $\epsilonω$ and $\epsilonομαι$) of liquid stems; as μένῳ, Attic μενῶ.
5. Σ is sometimes doubled after a short vowel in the future and aorist, as τελῶ, τελέσσω; καλεῶ, ἐκάλεσσα.
6. In the aorist passive indicative, $\etaσαν$ often becomes $εν$; as ὤρμηθεν for ὤρμήθησαν, from ὀρμαιω, *urge*.
7. Homer and Herodotus have *iterative* endings $\sigmaκον$ and $\sigmaκομην$ in the imperfect, and in the second aorist active and middle. Homer has them also in the first aorist. These are added to the tense stem, with ϵ (α in first aorist) inserted after a preceding consonant; as ἔχω, imp. ἔχ- $\epsilonσκον$; ἐρύω, 1 aor. ἐρύσ- $\alphaσκε$; φεύγω (φυγ-), 2 aor. φύγ- $\epsilonσκον$. These endings denote *repetition*.
8. (*Subjunctive*.) (a) In Homer the subjunctive (especially in the 1st aor. act. and mid.) often has the short connecting vowels ϵ and $ο$ (Attic η and ω), yet never in the singular of the active voice nor in the third person plural; as ἐρύσσομεν, ἀλγήσετε, μυθήσομαι, εὔξειαι, δηλήσεται, ἀμείψεται, ἐγείρομεν, ἰμίρεται.
- (b) In the 2nd aor. pass. subj. of some verbs, Homer lengthens $\epsilonω$, $\epsilonης$, $\epsilonη$, to $\epsilonιω$, $\epsilonιης$, (or $\epsilonης$), $\epsilonιη$ (or $\epsilonη$), and has $\epsilonιομεν$, $\epsilonιτε$, for $\epsilonωμεν$, $\epsilonητε$; as δαμείω (from ἐδάμην, 2nd aor. p. of δαμνάω, *subdue*), δαμείης or δαμῆης, δαμείη or δαμήη, δαμείετε. (See § 126, 2.)
- (c) In the subjunctive active Homer often has $\omegaμ$, $\etaσθα$ (or $\etaσθα$), $\etaσι$; as ἐθέλωμι, ἐθέλῃσθα, \cdot θελῇσι.
9. (*Infinitive*.) (a) Homer often has $\epsilon-μεναι$ and $\epsilon-μεν$ for $\epsilonι-ν$ in the infinitive active; as ἀμυνόμεναι, ἀμυνέμεν (Attic ἀμύνειν); ἔλθε-μεναι, ἐλθέμεν (ἐλθεῖν); ἀξέμεναι, ἀξέμεν (ἄξειν). So $μεναι$ in the aor. pass.; as ὁμωιωθήμεναι.
- (b) Homer often has the uncontracted 2nd aorist infinitive active in $\epsilonειν$; as ἰδέειν.

§ 120. 1. (*Contract Verbs.*) Commonly, when verbs in *aw* are not contracted in Homer, the two vowels (or the vowel and diphthong) which elsewhere are contracted are *assimilated*, so as to give a double A or a double O sound. We thus have *āā* (sometimes *āa*) for *āe* or *āη* (*aa* for *āei* or *āη*), and *ow* (sometimes *wo* or *ωω*) for *ōo* or *ōω* (*oo* for *ōoi*). *E.g.* :—

ὀράας	for	ὀράεις	ὀρώ	for	ὀράω
ὀράα	„	ὀράει or ὀράη	ὀρώσι	„	ὀράουσι
ὀράασθαι	„	ὀράεσθαι	ὀρώφεν	„	ὀράοιεν

2. (*Verbs in ew.*) (a) Verbs in *ew* generally remain uncontracted in both Homer and Herodotus. But Homer sometimes contracts *es* or *ei* to *ei*, as *τάρβει* (*τάρβεε*); and both Homer and Herodotus sometimes contract *eo* or *εov* to *ev*.

(b) Homer sometimes drops *ε* in *εai* and *εo* (for *εσαι*, *εσο*, § 119, 2), after *ε*, thus changing *έεai* and *έεo* to *έai* and *έo*, as *μυθείai* for *μυθέεai* (from *μυθέομαι*), *ἀποαιρέo* (for *ἀποαιρέεo*); but he oftener contracts *έεai* and *έεo* to *έiai* and *έio*, as *μυθείiai*, *αἰδέio* (for *αἰδέεo*).

CONJUGATION OF VERBS IN MI.

REMARK. The peculiar inflection of verbs in *μi* affects only the tenses formed from the present and second aorist stems, and in a few verbs those formed from the second perfect stem. Most of the second aorists and perfects here included do not belong to presents in *μi*, but are irregular forms of verbs in *ω*; as *ἔβην* (*βαίνω*), *ἔγνων* (*γινώσκω*), *ἐπτάμην* (*πέτομαι*), and *τέθναμεν*, *τεθναίην*, *τεθνάναι* (second perfect of *θνήσκω*). See § 125, 3 and 4.

Tenses thus inflected are called *μi*-forms. In other tenses verbs in *μi* are inflected like verbs in *ω* (§ 123, 3). No single verb exhibits all the *μi*-forms.

§ 121. 1. In the present and imperfect of verbs in *μi*, and in all other tenses which have the *μi*-form of inflection, the endings (§ 112, 2) are added directly to the tense stem, except in the subjunctive and optative. The tense stem almost always ends in a vowel, which, if short, is lengthened (Note 1) in the *singular* of the present and imperfect indicative active, and generally in all forms of the second aorist indicative, imperative, and infinitive active. Thus *φη-μί*, *φη-σί*, *φᾶ-μέν*, *φᾶ-τέ*, from stem *φᾶ-*; cf. *λύ-ο-μεν*, *λύ-ε-τε*, from stem *λυ-*. See § 112, 4.

NOTE 1. Here *a* and *ε* are lengthened to *η*, *ο* to *ω*, and *υ* to *ϋ*. But *ε* becomes *ει* in the infinitives *θεῖναι* and *εἶναι*, and *ο* becomes *ου* in *δοῦναι*. (See § 125, 3, Notes 1 and 2.)

NOTE 2. The only verbs in *μι* with consonant present stems are the irregular *εἰμί*, *be*, and *ἵμαι*, *sit* (§ 127). Other verbs in *μι*, if they followed the common inflection, would be ordinary verbs in *αω*, *εω*, *οω*, or *υω*.

2. The following peculiarities in the endings are to be noticed in these forms:—

(a) The endings *μι* and *σι* (§ 112, 2, N.) are retained in the first and third persons singular of the present indicative active; as *φη-μί*, *φη-σί*.

(b) *Θι* is retained in the second aorist imperative active (§ 116, 1) after a long vowel, as in *στῆθι*, *βῆθι*; but it is changed to *ς* in *θές*, *δός*, *῔ς*, and *σχές*. It is rare in the present, as *φάθι*, *ῥθι*. The present commonly omits *θι*, and lengthens the preceding vowel (*ᾱ*, *ε*, *ο*, or *υ*) to *η*, *ει*, *ου*, or *υ*; as *ἴστη* (for *ἴστα-θι*), *τίθει*, *δίδου*, *δείκνυ*.

(c) In the second person singular passive and middle, *σαι* and *σο* are generally retained, except in the second aorist middle and in the subjunctive and optative, which drop *σ* and are contracted (§ 114, N. 2; § 115, 2, 3). In the present imperative both forms in *σο* and contracted forms in *ω* or *ου* (for *ῶσο*, *εσο*, *οσο*) occur, *ῦσο* being always retained.

(d) In the third person plural of the present indicative active, *α* is prefixed to the ending *νσι*, making *ᾱσι* (§ 16, 6), which is contracted with *α* (but not with *ε*, *ο*, or *υ*) of the stem; as *ἰσῑᾱσι* (for *ἰστα-ανσι*), but *τιθέ-ᾱσι*, *διδό-ᾱσι*, *δείκνυ-ᾱσι*. In the third person plural, the imperfect and second aorist active have *σαν*, and the optative active has *ιη-σαν* or *ιεν*.

(e) The infinitive active adds *ναι* to the tense stem; as *ἰσῑᾱ-ναι*, *τιθέ-ναι*, *δοῦ-ναι*, *θεί-ναι*.

(f) The participle active (with stem in *αντ*, *εντ*, *οντ*, or *υντ*) forms the nominative in *ᾱς*, *εις*, *ους*, or *υς*.

3. Some verbs in *ημι* and *ωμι* reduplicate the stem in the present and imperfect by prefixing its initial consonant with *ι*; as *δί-δω-μι* (*δο-*), *give*, *τί-θη-μι* (*θε-*), *put*, for *θι-θη-μι* (§ 17, 2). From stem *στα-* we have *ἵστη-μι*, *set*, for *σι-στη-μι*; and from *ῑ-* we have *ἵη-μι* (*ῑ-ῑ-μι*). See § 125, 2.

§ 122. There are two classes of verbs which have this inflection:—

1. First, verbs in *μι* which have the simple stem or the reduplicated simple stem (§ 121, 3) in the present; and all the second aorists and second perfects and pluperfects of the *μι*-form. This includes all verbs in *ημι* and *ωμι* (from stems in *α*, *ε*, and *ο*).
2. Secondly, verbs in *νυμι*, which (with one exception) have the *μι*-form only in the present and imperfect. These add *νῦ* (after a vowel, *νῦν*) to the simple stem to form the present stem; as *δεικ-*, *δεικνῦ-*, *δείκνῦμι*, *δείκνῦ-ς*, *δείκνῦ-σι*, but *δείκνῦμεν*, *δείκνῦτε* (§ 121, 1). See § 108, V. 4.

NOTE 1. Some verbs in *ημι* and *ωμι* have forms which follow the inflection of verbs in *ω*. Especially, in the imperfect of *τίθημι* and *δίδωμι*, *ἐτίθεις* and *ἐτίθει* (as if from *τιθέω*), and *ἐδίδουν*, *ἐδίδους*, *ἐδίδου* (as if from *διδάω*), are much more common than the regular forms in *ην* and *ων*. So in the second aorist, the forms [*ἔθην*, *ἔθης*, *ἔθη*] and [*ἔδων*, *ἔδως*, *ἔδω*] never occur; and in their place the first aorists in *κα*, *ἔθηκα*, and *ἔδωκα* (§ 110, III. 1, N. 1) are used in the singular, while the second aorist forms *ἔθερον*, &c., *ἔδοτον*, &c., are generally used in the dual and plural. See also *ἤμι* (§ 127), where *ἦκα* is used in the same way for the singular of the second aorist.

Further, in the optative middle, *τιθείμην*, *τιθοῖο*, *τιθοῖτο*, &c. (also accented *τίθοιο*, *τίθοιτο*, &c.) and (in composition) *θοίμην*, *θοῖο*, *θοῖτο*, &c. (also accented *σύν-θοιτο*, *πρόσ-θοισθε*, &c.) occur with the regular *τιθείμην*, *θείμην*, &c. See also *πρόοιτο*, &c., under *ἤμι* (§ 127).

NOTE 2. For the formation of the subjunctive and optative of verbs in *ημι* and *ωμι*, see § 114, N. 2, and § 115, 2 and 3.

Verbs in *νυμι* form the subjunctive and optative like verbs in *ω*; as *δεικνύ-ω*, *δεικνύ-οιμι*, *δεικνύ-ωμαι*, *δεικνυ-οίμην*. In other moods forms of verbs in *νω* often occur; as *δεικνύουσι*, *ὀμνύουσι*.

§ 123. 1. The following is a synopsis of *ἵστημι*, *set*, (stem *στᾶ-*), *τίθημι*, *put* (stem *θε-*), *δίδωμι*, *give* (stem *δο-*), and *δείκνυμι*, *show* (stem *δεικ-*, present stem *δεικνῦ-*), in the present and second aorist systems.

As *ἵστημι* wants the second aorist middle, *ἐπράμην*, *I bought*, from a stem *πρα-* which has no present, is added. As *δείκνυμι* wants the second aorist, *ἔδυν*, *I entered* (from *δίω*, formed as if from *δυ-μι*), is added in the active voice. *Ἔδυν* has no aorist optative in Attic.

ACTIVE.

	<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>	<i>Infinitive.</i>	<i>Participia.</i>
Pres.	ἵστημι τίθημι δίδωμι δεικνύμι	ἵστω τιθῶ διδῶ δεικνύω	ἵσταίην τιθείην διδοίην δεικνύοιμι	ἵστη τίθει δίδου δέκνῃ	ἵσταναι τιθέναι διδόναι δεικνύναι	ἱστάς τιθείς διδούς δεικνύς
Imp.	ἵστην ἐτίθην ἐδίδουν ἐδεικνύν					
2 Aor.	ἵστην [ἔθην] [ἔδων] ἔδυν	στω θῶ δῶ δύνω	σταίην θείην δοίην _____	στήθι θές δός δύθι	στήναι θείναι δοῦναι δύναι	στάς θές δούς δύς

PASSIVE AND MIDDLE.

Pres.	ἵστάμαι τίθεμαι δίδομαι δεικνύμαι	ἱστώμαι τιθώμαι διδῶμαι δεικνύωμαι	ἱσταίμην τιθείμην διδοίμην δεικνυίμην	ἱστάσο τίθεσο δίδοσο δεικνύσο	ἱστασθαι τιθεσθαι δίδοσθαι δεικνυσθαι	ἱστάμενος τιθέμενος διδόμενος δεικνύμενος
Imp.	ἱστάμην ἐτιθέμην ἐδιδόμην ἐδεικνύμην					
2 Aor.	ἐπριάμην ἐθέμην ἐδόμην	πρίωμαι θῶμαι δῶμαι	πριαίμην θέιμην δοίμην	πρίω θοῦ δοῦ	πρίασθαι θέσθαι δόσθαι	πριάμενος θέμενος δόμενος
Mid.						

2. The peculiar forms of these verbs, which are included in the synopsis, are thus inflected:—

ACTIVE VOICE.

Present Indicative.

Sing.	1.	ἵστημι	τίθημι	δίδωμι	δείκνυμι
	2.	ἵστης	τίθης	δίδως	δείκνυς
	3.	ἵστησι	τίθησι	δίδωσι	δείκνυσι
Dual	2.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
	3.	ἵστατον	τίθετον	δίδοτον	δείκνυτον
Plur.	1.	ἵσταμεν	τίθεμεν	δίδομεν	δείκνυμεν
	2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
	3.	ἵστανσι	τίθεασι	διδάσσι	δείκνύασσι

Imperfect.

Sing.	1.	ἵστην	τίθην	(ἐδίδων) ἐδίδουν	ἐδείκνυν
	2.	ἵστης	τίθης, τίθεις	(ἐδίδως) ἐδίδους	ἐδείκνυς
	3.	ἵστη	τίθη, τίθει	(ἐδίδω) ἐδίδου	ἐδείκνυ
(§ 122, N. 1) (§ 122, N. 1)					
Dual	2.	ἵστατον	τίθετο	ἐδίδοτον	ἐδείκνυτον
	3.	ἵσάτην	τίθετήν	ἐδιδότην	ἐδείκνυτην
Plur.	1.	ἵσταμεν	τίθεμεν	ἐδίδομεν	ἐδείκνυμεν
	2.	ἵστατε	τίθετε	ἐδίδοτε	ἐδείκνυτε
	3.	ἵστασαν	τίθεσαν	ἐδίδοσαν	ἐδείκνυσαν

Present Subjunctive.

Sing.	1.	ἵσθω	τίθω	δίδω	δείκνύω
	2.	ἵσῃς	τίθῃς	διδῷς	δείκνυῖς
	3.	ἵσῃ	τίθῃ	διδῷ	δείκνυῇ
Dual	2.	ἵσῃτον	τίθῃτον	διδῶτον	δείκνυῃτον
	3.	ἵσῃτον	τίθῃτον	διδῶ.ον	δείκνυῃτον
Plur.	1.	ἵσῶμεν	τίθῶμεν	διδῶμεν	δείκνυῶμεν
	2.	ἵσῃτε	τίθῃτε	διδῶτε	δείκνυῃτε
	3.	ἵσῶσι	τίθῶσι	διδῶσι	δείκνύωσι

Present Optative.

Sing.	1.	ἰσταίην	τιθείην	διδόίην	δεικνύοιμι
	2.	ἰσταίης	τιθείης	διδόίης	δεικνύοις
	3.	ἰσταίῃ	τιθείῃ	διδόίῃ	δεικνύοι
Dual	2.	ἰσταίητον	τιθείητον	διδόητον	δεικνύοιτον
	3.	ἰσταίήτην	τιθείήτην	διδόήτην	δεικνύοιτην
Plur.	1.	ἰσταίημεν	τιθείημεν	διδόημεν	δεικνύοιμεν
	2.	ἰσταίητε	τιθείητε	διδόητε	δεικνύοιτε
	3.	ἰσταίησαν	τιθείησαν	διδόησαν	δεικνύοιεν

Or thus contracted:—

Dual	2.	ἰσταίτον	τιθείτον	διδόιτον
	3.	ἰσταίτην	τιθείτην	διδόιτην
Plur.	1.	ἰσταίμεν	τιθείμεν	διδόιμεν
	2.	ἰσταίτε	τιθείτε	διδόιτε
	3.	ἰσταίεν	τιθείεν	διδόιεν

Present Imperative.

Sing.	2.	ἵστη	τίθει	δίδου	δείκνυ
	3.	ἱστάτω	τιθέτω	διδότω	δεικνύτω
Dual	2.	ἱστάτον	τιθετον	δίδοτον	δείκνυτον
	3.	ἱστάτων	τιθέτων	διδότων	δεικνύτων
Plur.	2.	ἵστατε	τίθετε	δίδοτε	δείκνυτε
	3.	ἱστάτωσαν	τιθέτωσαν	διδότωσαν	δεικνύτωσαν
		ἢ ἱσάντων	ἢ τιθέντων	ἢ διδόντων	ἢ δεικνύντων

Present Infinitive.

ἰσάναι	τιθέναι	διδόναι	δεικνύναι
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Present Participle.

ἱστάς	τιθείς	διδούς	δεικνύς
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Second Aorist Indicative.

Sing.	1.	ἕστην	[ἕθην]	[ἕδων]	ἕθυν
	2.	ἕστης	[ἕθης]	[ἕδως]	ἕθυσ
	3.	ἕστη	[ἕθη]	[ἕδω]	ἕθῳ
		(§ 122, N. 1) (§ 122, N. 1)			
Dual	2.	ἕστητον	ἕθετον	ἕδοτον	ἕθυτον
	3.	ἕστήτην	ἕθέτην	ἕδότην	ἕθότην
Plur.	1.	ἕστημεν	ἕθεμεν	ἕδομεν	ἕθυμεν
	2.	ἕστητε	ἕθετε	ἕδοτε	ἕθυτε
	3.	ἕστησαν	ἕθεσαν	ἕδοσαν	ἕθυσαν

Second Aorist Subjunctive.

Sing.	1.	σῆς	ῆς	ῆς	ῆς
	2.	σῆς	ῆς	ῆς	ῆς
	3.	σῆς	ῆς	ῆς	ῆς
Dual	2.	σῆτον	ῆτον	ῆτον	ῆτον
	3.	σῆτον	ῆτον	ῆτον	ῆτον
Plur.	1.	σῶμεν	ῶμεν	ῶμεν	ῶμεν
	2.	σῆτε	ῆτε	ῶτε	ῶτε
	3.	σῶσι	ῶσι	ῶσι	ῶσι

Second Aorist Optative.

Sing.	1.	σταίην	θείην	δοίην
	2.	σταίης	θείης	δοίης
	3.	σταίη	θείη	δοίη
Dual	2.	σταίητον	θείητον	δοίητον
	3.	σταίητην	θείητην	δοίητην
Plur.	1.	σταίημεν	θείημεν	δοίημεν
	2.	σταίητε	θείητε	δοίητε
	3.	σταίησαν	θείησαν	δοίησαν

Or thus contracted :—

Dual	2.	σταίτον	θείτον	δοίτον
	3.	σταίτην	θείτην	δοίτην
Plur.	1.	σταίμεν	θείμεν	δοίμεν
	2.	σταίτε	θείτε	δοίτε
	3.	σταίεν	θείεν	δοίεν

Second Aorist Imperative.

Sing.	2.	σῆθι	θείς	δοός
	3.	σῆτω	θείτω	δοίτω
Dual	2.	σῆτον	θείτον	δοίτον
	3.	σῆτων	θείτων	δοίτων
Plur.	2.	σῆτε	θείτε	δοίτε
	3.	σῆτωσαν	θείτωσαν	δοίτωσαν

or στάντων or θέντων or δόντων or δύντων

Second Aorist Infinitive.

σῆναι	θεῖναι	δοῦναι	δύναι
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Second Aorist Participle.

σῆς	θείς	δοός	δούς
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PASSIVE AND MIDDLE.

Present Indicative.

Sing.	1.	ἴσταμαι	τίθεμαι	δίδωμαι	δείκνυμαι
	2.	ἴστασαι	τίθῃσαι	δίδοσαι	δείκνυσαι
	3.	ἴσταται	τίθεται	δίδεται	δείκνυται
Dual	2.	ἴστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
	3.	ἴστασθον	τίθεσθον	δίδοσθον	δείκνυσθον
Plur.	1.	ἰστάμεθα	τιθέμεθα	διδόμεθα	δεικνύμεθα
	2.	ἰστασθε	τιθεσθε	διδοσθε	δεικνυσθε
	3.	ἰστανται	τιθενται	διδονται	δεικνυνται

Imperfect.

Sing.	1.	ἰστάμην	ἐτιθέμην	ἐδιδόμην	ἐδείκνυμην
	2.	ἰστασο	ἐτιθεσο	ἐδίδοσο	ἐδείκνυσσο
	3.	ἰστατο	ἐτίθετο	ἐδίδοτο	ἐδείκνυτο
Dual	2.	ἰστασθον	ἐτίθεσθον	ἐδίδοσθον	ἐδείκνυσθον
	3.	ἰστάσθην	ἐτιθέσθην	ἐδιδόσθην	ἐδεικνύσθην
Plur.	1.	ἰστάμεθα	ἐτιθέμεθα	ἐδιδόμεθα	ἐδεικνύμεθα
	2.	ἰστασθε	ἐτιθεσθε	ἐδίδοσθε	ἐδείκνυσθε
	3.	ἰσταντο	ἐτίθεντο	ἐδίδοντο	ἐδείκνυντο

Present Subjunctive.

Sing.	1.	ἰστώμαι	τιθώμαι	διδώμαι	δεικνύωμαι
	2.	ἰσθῇ	τιθῇ	διδῷ	δεικνύῃ
	3.	ἰσθῇται	τιθῇται	διδῶται	δεικνύῃται
Dual	2.	ἰσθῇσθον	τιθῇσθον	διδῶσθον	δεικνύσθον
	3.	ἰσθῇσθον	τιθῇσθον	διδῶσθον	δεικνύσθον
Plur.	1.	ἰστώμεθα	τιθώμεθα	διδώμεθα	δεικνύμεθα
	2.	ἰσθῇσθε	τιθῇσθε	διδῶσθε	δεικνύσθε
	3.	ἰστώνται	τιθώνται	διδώνται	δεικνύωνται

Present Optative.

Sing.	1.	ἰσταίμην	τιθείμην	διδοίμην	δεικνυοίμην
	2.	ἰσταίω	τιθείω	διδοίω	δεικνύοιω
	3.	ἰσταίτο	τιθείτο	διδοίτο	δεικνύοιτο
Dual	2.	ἰσταίσθον	τιθείσθον	διδοίσθον	δεικνύοισθον
	3.	ἰσταίσθην	τιθείσθην	διδοίσθην	δεικνύοισθην
Plur.	1.	ἰσταίμεθα	τιθείμεθα	διδοίμεθα	δεικνυοίμεθα
	2.	ἰσταίσθε	τιθείσθε	διδοίσθε	δεικνύοισθε
	3.	ἰσταίντο	τιθείντο	διδοίντο	δεικνύοιντο

Present Imperative.

Sing.	2. ἴσθαι	τίθει	δίδου	δείκνυ
	or ἴτω	or τίθου	or δίδου	
	3. ἰσάσθαι	τιθέσθαι	διδόσθαι	δεικνύσθαι
Dual	2. ἴστασθον	τίθεσθον	διδόσθον	δείκνυσθον
	3. ἰτάσθων	τιθέσθων	διδόσθων	δεικνύσθων
Plur.	2. ἴστασθε	τίθεσθε	διδόσθε	δείκνυσθε
	3. ἰτάσθωσαν ^o or ἰτάσθων	τιθέσθωσαν or τιθέσθων	διδόσθωσαν or διδόσθων	δεικνύσθωσαν or δεικνύσθων

Present Infinitive.

ἴστασθαι	τίθεσθαι	διδόσθαι	δείκνυσθαι
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Present Participle.

ἰστάμενος	τιθέμενος	διδόμενος	δεικνύμενος
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Second Aorist Middle Indicative.

Sing.	1. ἐπριάμην	ἐθέμην	ἐδόμεν
	2. ἐπρίω	ἐθου	ἐδου
	3. ἐπρίατο	ἐθετο	ἐδοτο
Dual	2. ἐπρίασθον	ἐθεσθον	ἐδοσθον
	3. ἐπρίασθην	ἐθέσθην	ἐδόσθην
Plur.	1. ἐπριάμεθα	ἐθέμεθα	ἐδόμεθα
	2. ἐπρίασθε	ἐθεσθε	ἐδοσθε
	3. ἐπρίαντο	ἐθεντο	ἐδοντο

Second Aorist Middle Subjunctive.

Sing.	1. πρίωμαι	θῶμαι	δῶμαι
	2. πρίῃ	θῇ	δῇ
	3. πρίηται	θῆται	δῆται
Dual	2. πρίησθον	θῆσθον	δῆσθον
	3. πρίησθον	θῆσθον	δῆσθον
Plur.	1. πρίώμεθα	θῶμεθα	δῶμεθα
	2. πρίῃσθε	θῆσθε	δῆσθε
	3. πρίωνται	θῶνται	δῶνται

Second Aorist Middle Optative.

Sing.	1.	πριαίμην	θείμην	δοίμην
	2.	πρίαω	θείω	δοίω
	3.	πρίαίτο	θείτο	δοίτο
Dual	2.	πριαίσθον	θείσθον	δοίσθον
	3.	πριαίσθην	θείσθην	δοίσθην
Plur.	1.	πριαίμεθα	θείμεθα	δοίμεθα
	2.	πριαίσθε	θείσθε	δοίσθε
	3.	πριαίντο	θείντο	δοίντο

Second Aorist Middle Imperative.

Sing.	2.	πρία	θεί	δοί
	3.	πριάσθω	θείσθω	δοίσθω
Dual	2.	πριασθον	θείσθον	δοίσθον
	3.	πριάσθων	θείσθων	δοίσθων
Plur.	2.	πριασθε	θείσθε	δοίσθε
	3.	πριάσθασιν or πριάσθων	θείσθασιν or θείσθων	δοίσθασιν or δοίσθων

Second Aorist Middle Infinitive.

πρίασθαι θείσθαι δοίσθαι

Second Aorist Middle Participle.

πριάμενος θέμενος δοίμενος

3. The following is a full synopsis of the *indicative* of ἵστημι, τίθημι, δίδωμι, and δείκνυμι, in all the voices :—

ACTIVE.

Pres.	ἵστημι, <i>set</i>	τίθημι, <i>place</i>	δίδωμι, <i>give</i>	δείκνυμι, <i>show</i>
Imperf.	ἵστην	τίθην	δίδουν	δείκνυν
Fut.	στήσω	θήσω	δώσω	δείξω
Aor.	1. ἵστησα, <i>set</i>	1. ἔθηκα	1. ἔδωκα	1. ἔδειξα
	2. ἵστην, <i>stood</i>	2. ἔθερον, &c. in dual & plur.	2. ἔδορον, &c. in dual & plur.	

Perf.	$\left\{ \begin{array}{l} 1. \text{ἵστηκα} \\ 2. \text{ἵστατον, \&c.} \\ \text{in dual \& plur.} \end{array} \right\}$ <p style="text-align: center;"><i>stand</i></p>	1. τέθεικα	1. δέδωκα	1. δέδειχα
Pluperf.	$\left\{ \begin{array}{l} 1. \text{ἵσθηκειν} \\ \text{or ἵσθηκην} \\ 2. \text{ἵστατον, \&c.} \\ \text{in dual \& plur.} \end{array} \right\}$ <p style="text-align: center;"><i>stood</i></p>	1. ἐτεθείκειν	1. ἐδεδώκειν	1. ἐδεδείκειν
Fut.Perf.	<i>ἵστηξω, shall stand</i> § 110, IV. (c) N.			

MIDDLE.

Pres.	ἵσθμαι, <i>stand</i>	τίθμαι (trans.)	δίδομαι ¹	δείκνυμαι (trans.)
Impf.	ἵσάμην	ἐτιθέμην	ἔδιδόμην	ἐδεικνύμην
Fut.	στήσομαι	θήσομαι	-δώσομαι ²	-δείξομαι ²
1 Aor.	ἵστησάμην(trans.)	ἐθηκάμην(not Attic)		ἐδείξάμην
2 Aor.		ἐθέμην	ἔδδομην ²	
Perf.	ἵσταμαι (as pass.)	τίθειμαι	δίδομαι	δείκνυμαι
Plup.	(?)	(?)	ἔδεδόμην	ἔδειδειγμην

PASSIVE.

Present, Imperfect, Perfect, Pluperfect : as in *Middle*.

Aor.	ἵσάσθην	ἐτίσθην	ἔδασθην	ἐδείχθην
Fut.	στήσῃσθαι	τεθήσθαι	δοθήσθαι	δειχθήσθαι
Fut. Pf.	ἵστηξῃσθαι, <i>shall stand</i>			(δεδείξῃσθαι, late)

¹ The middle forms of the present, imperfect, perfect, and pluperfect of *δίδωμι* are found only with a passive sense.

² Found only in composition.

Second Perfect and Pluperfect of the MI-Form.

- § 124. 1. A few second perfects and pluperfects are inflected like the present and imperfect of verbs in *μι*. But they are never used in the *singular* of the indicative, the forms (*ἔσται*), (*τέθναα*), (*γέγαα*), &c. being imaginary. The participle is formed in *ως*, *ωσα*, *ος*, which is contracted with a preceding *α* to *ῶς*, *ῶσα*, *ός* (irregular for *ώς*).
2. The principal verbs which have these forms in Attic prose are *βαίνω*, *go*, 2 perf. infin. *βεβάναι*; *θνήσκω*, *die*, *τεθνάναι*; and *ἵστημι*, *set*, *ἑστάναι*; with stems in *α*. All these have ordinary perfects, *βέβηκα*, *τέθνηκα*, *ἔστηκα*, which are always used in the singular of the indicative. The second perfect and pluperfect of *ἵστημι* (*στα-*) are thus inflected:—

SECOND PERFECT.

	Indicative.	Subjunctive.	Optative.	••	Imperative.
Sing.	1. ———	ἑστώ	ἑσταίην		
	2. ———	ἑστήης	ἑσταίης		ἑστᾶθι
	3. •——	ἑστήῃ	ἑσταίῃ		ἑστάτω
Dual	2. ἑσταῖτον	ἑστήητον	ἑσταίητον or -αίτον		ἑστατον
	3. ἑστατον	ἑστήητον	ἑσταίητην or -αίτην		ἑστάτων
Plur.	1. ἑσταμεν	ἑστώμεν	ἑσταίημεν or -αίμεν		
	2. ἑστατε	ἑστήητε	ἑσταίητε or -αίτε		ἑστατε
	3. ἑστᾶσι	ἑστώσι	ἑσταίησαν or -αίεν		ἑστάτωσαν or ἑστάντων

Infinitive. *ἑστάναι*.

Participle. *ἑστώς*, *ἑστώσα*, *ἑστός*. For the inflection see § 69, Note.

SECOND PLUPERFECT.

Dual. *ἑστατον*, *ἑστάτην*.

Plural. *ἑσταμεν*, *ἑστατε*, *ἑστασαν*.

NOTE. For an enumeration of these forms, see § 125, 4.

Enumeration of the MI-Forms.

§ 125. The forms which have this inflection are as follows:—

1. Verbs in *μι* with the simple stem in the present. These are the irregular *εἰμί*, *be*, *εἶμι*, *go*, *φημί*, *say*, *κείμαι*, *lie*, and *ἤμαι*, *sit*, all of which are inflected in § 127; with *ἦμι*, *say*, *χρή*, *ought*, and the deponents *ἄγμαι*, *δύναμαι*, *ἐπίσταμαι*, *ἐρδμαι*, *κρέμαμαι*.
2. Verbs in *μι* with reduplicated present stems (§ 121, 3). These are *ἴστημι*, *τίθημι*, and *δίδωμι*, inflected in § 123, *ἵημι*, inflected in § 127, *δίδημι*, rare for *δέω*, *bind*, *κίχρημι* (*χρᾶ-*), *λενῶ*, *δύνημι* (*δυνᾶ-*), *benefit*. So *πίμπλημι* (*πλᾶ-*), *fill*, and *πίμπρημι* (*πρᾶ-*), *burn*, with *μ* inserted before *π*.
3. Second Aorists of the *μι*-Form. The only second aorists formed from verbs in *μι* are those of *ἵημι* (§ 127), of *ἴστημι*, *τίθημι*, and *δίδωμι* (§ 123), *ἔσβην* of *σβέννυμι*; with *ἐπριάμην* (§ 123, 1), *ὠνάμην* or *ὠνήμην* of *δύνημι*, and *ἐπλήμην* (poetic) of *πίμπλημι*.

The second aorists of this form belonging to verbs in *ω* are the following:—

Βαίνω (*βα-*), *go*: *ἔβην*, *βῶ*, *βαίην*, *βῆθι*, *βῆναι*, *βάς*.
Πέτομαι (*πτα-*, *πτε-*), *fly*: act. (poetic) *ἔπτην*, (*πτῶ*, late), *πταίην*, (*πτῆθι*, *πτήναι*, late), *πτάς*. Mid. *ἐπτάμην*, *πτάσθαι*, *πτάμενος*.
[Τλάω] (*τλα-*), *endure*: *ἔτλην*, *τλώ*, *τλαίην*, *τλήθι*, *τλήναι*, *τλάς*.
Φθάνω (*φθα-*), *anticipate*: *ἔφθην*, *φθῶ*, *φθαίην*, *φθῆναι*, *φθάς*.
Διδράσκω (*δρα-*), *run*: *ἔδρᾶν*, *ἔδρᾶς*, *ἔδρᾶ*, &c., *δρῶ*, *δράς*, *δράθ*, &c., *δραίην*, *δράναι*, *δράς*. Only in composition. (See Note 1.)
Κτείνω (*κτα-*, *κτεν-*), *kill*: (poetic) *ἔκταν*, *ἔκτας*, *ἔκτα*, *ἔκταμεν*, part. *κτάς*.
Ἀλίσκομαι (*άλ-*), *be taken*: *ἔάλων* or *ἦλων*, *was taken*, *άλῶ*, *άλοίην*, *άλώναι*, *άλούς*. (See Note 2.)
Βιύω (*βιω-*), *live*: *ἐβίων*, *βιῶ*, *βιῶν* (not *-οίην*); *βιῶναι*, *βιούς*.
Γινώσκω (*γνο-*), *know*: *ἔγνων*, *γνῶ*, *γνοίην*, *γνώθι*, *γνώναι*, *γνούς*.
Δύω (*δυ-*), *enter*: *ἔδυν*, *entered*, *δύω*, *δύθι*, *δύναι*, *δύς* (§ 123).
Φύω (*φυ-*), *produce*: *ἔφυν*, *was produced*, *αἶ*, *φύω*, *φύναι*, *φύς* (like *ἔδυν*).

NOTE 1. Second aorists in *ην* or *αμην* from stems in *α* are inflected like *ἔστην* or *ἐπριάμην*; but *ἔδρᾶν* substitutes *ᾶ* (after *ρ*) for *η*, and *ἔκταν* is irregular.

NOTE 2. The second aorists of ῥίθμι, ἴμι, and δίδωμι do not lengthen α or σ of the stem (§ 121, 1) in the indicative (dual and plural) or imperative (εἶπον, εἶμεν, &c. being augmented): in the infinitive they have θείναι, εἶναι, and δοῦναι, and in the imperative θές, ἔς, and δός (§ 121, 2, b). The others from stems in σ are inflected like ἔγνω, as follows:—

Indic. ἔγνω, ἔγνως, ἔγνω, ἔγνωτον, ἐγνώτην, ἐγνώμεν, ἔγνωτε, ἔγνωσαν.
 Subj. γνῶ (like δῶ). Opt. γνοίην (like δοίην). Imperat. γνῶθι, γνῶτω,
 γνῶτον, γνῶτων, γνῶτε, γνώτωσαν or γνόντων. Inf. γνῶναι. Part.
 γνούς (like δούς).

4. *Second Perfects and Pluperfects of the μ -Form.* The following verbs have these forms in Attic Greek, even in prose:—

ἴστημι (στα-); see § 123, 2 (paradigm).

βαίω (βα-), go; 2 pf. βεβᾶσι, subj. βεβῶσι, inf. βεβάναι, part. βεβῶς.

γίγνομαι (γεν-, γα-), become, 2 pf. γέγονα, am.

θνήσκω (θαν-, θνα-), die; 2 pf. τέθνατον, τέθναμεν, τέθνατε, τεθνήκασι,
 opt. τεθναίην, imper. τέθναθι, τεθνάτω, inf. τεθνάναι, part. τεθνεώς;
 2 plup. ἐτέθνασαν.

δαίω (δι-), Epic in pres., fear, Attic 2 pf. δέδια, 2 plup. ἐδέδιεν,
 both regular in indic., also 2 pf. δέδιμεν, δέδιτε, 2 plup. ἐδέδισαν;
 subj. δεδίη, δεδίωσι, opt. δεδέιη, imper. δέδιθι, inf. δεδιέναι, part.
 δεδιώς.

[Εἶκω] (ικ-, εικ-), 2 pf. εἶκα, seem; also 2 pf. εἵγμεν, εἵξῃσι (for εἰκάσσι), part. εἰκώς, used with the regular forms of εἶκα, εἴφκειν (see Catalogue).

οἶδα (ιδ-), know; see § 127 (paradigm).

5. *Verbs in ννμι*, with νν (after a vowel, ννν) added to the verb stem in the present. These are all inflected like δαίκννμι (§ 123), and, with the exception of σβέννμι, quench (§ 125, 3), have no μ -forms except in the present and imperfect.

Dialectic Forms of Verbs in MI.

§ 126. 1. Homer and Herodotus have many forms in which verbs in ημι (with stems in ϵ) and ωμι have the inflection of verbs in $\epsilon\omega$ and $\omega\omega$; as τιθεῖ, δίδοις, δίδοι.

2. When the 2 aor. subj. act. is uncontracted in Homer, the final vowel of the stem is generally lengthened, ϵ (or α) to $\epsilon\iota$ or η , σ to ω , while the connecting vowels η and ω are shortened to ϵ .

and *ο* in the dual and plural, except before *σι* (for *νσι*). Thus we find :—

(Stems in <i>α</i> .)		θείης, θήης
βέω (Attic βῶ for βα-ω)		θείη, θήη, ἀν-ήη
στήης		θείομεν
στήη, βήη, βέη, φθήη	(Stems in <i>ο</i> .)	
στήετον	γνώω	
στήομεν, στέομεν, also στέωμεν	γνώης	
στήωσι, στέωσι, φθέωσι	γνώη, δώη, δώησι	
(Stems in <i>ε</i> .)	γνώομεν, δώομεν	
θείω, ἐφ-είω	γνώωσι, δώωσι	

3. Homer has *μεναι* or *μεν* (the latter only after a short vowel) for *ναι* in the infinitive.

Irregular Verbs of the MI-Form.

§ 127. The verbs *εἰμί*, *be*, *εἶμι*, *go*, *ἵημι*, *send*, *φημί*, *say*, *ἡμαι*, *sit*, *κείμει*, *lie*, and the second perfect *οἶδα*, *know*, are thus inflected.

I. *Εἰμί* (stem *ἐσ-*, Latin *es-se*), *be*.

PRESENT.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. εἰμὶ	ᾔ	εἴην	
	2. εἶ	ᾔς	εἴης	ἴσθι
	3. ἐστί	ᾔ	εἴη	ἔστω
Dual	2. ἐστόν	ᾔτον	εἴητον, εἴτον	ἔστων
	3. ἐστόν	ᾔτον	εἴητην, εἴτην	ἔστων
Plur.	1. ἐσμέν	ᾔμεν	εἴημεν, εἴμεν	
	2. ἐστέ	ᾔτε	εἴητε, εἴτε	ἔστε
	3. εἰσὶ	ᾔσι	εἴησαν, εἴεν	ἔστωσαν, ἔστων, ὄντων

Infinitive. εἶναι.

Partic. ὢν, οὔσα, ὄν,
gen. ὄντος, οὔσης, &c.

	IMPERFECT.	FUTURE INDIC.
Sing.	1. <i>ἦν</i> or <i>ἦ</i>	<i>ἔσομαι</i>
	2. <i>ἦσθα</i>	<i>ἔσῃ, ἔσει</i>
	3. <i>ἦν</i>	<i>ἔσται</i>
Dual	2. <i>ἦστον</i> or <i>ἦτον</i>	<i>ἔσεσθον</i>
	3. <i>ἦστην</i> or <i>ἦτην</i>	<i>ἔσεσθον</i>
Plur.	1. <i>ἦμεν</i>	<i>ἔσόμεθα</i>
	2. <i>ἦτε</i> or <i>ἦστε</i>	<i>ἔσεσθε</i>
	3. <i>ἦσαν</i>	<i>ἔσονται</i>

Fut. Opt. *ἔσοίμην, ἔσοιο, ἔσοιτο, &c.* regular.

Fut. Infin. *ἔσεσθαι.*

Fut. Partic. *ἔσόμενος.*

Verb. Adj. *ἔστέον (συν-εστέον).*

NOTE. Homeric forms are :—

Pres. Indic. *εἰς* or *ἔσσι* for *εἶ*, *εἰμέν* for *ἰσμέν*, *ἔῃσι* for *εἰσί*.

Imperf. *ἦα, ἦα, ἔον* (in 1 pers. sing.); *ἦσθα* (2 pers.); *ἦεν, ἔην, ἦην* (3 pers.); *ἔσαν* (for *ἦσαν*).

Future. *ἔσσομαι, &c.*, with *ἔσσειται*; and *ἔσσεια*.

Subj. *ἔω, &c., ἔωσι*; also *ἔῷ*.

Opt. *ἔοις, ἔοι.*

Imper. *ἔστω* (the regular form, § 116, 1).

Infin. *ἔμμεναι, ἔμεναι, ἔμεν.*

Partic. *ἔών, ἐούσα, ἐόν.*

II. *Εἶμι* (stem *ἔ-*, Latin *i-re*), *go*.

PRESENT.

	Indicative.	Subjunctive.	Optative.	Imperative.
Sing.	1. <i>εἶμι</i>	<i>ἔω</i>	<i>λοίην (ῥοίμι)</i>	
	2. <i>εἶ</i>	<i>ἔης</i>	<i>λοις</i>	<i>ἔθι</i>
	3. <i>εἶσι</i>	<i>ἔη</i>	<i>λοι</i>	<i>ἔτω</i>
Dual	2. <i>ἔτον</i>	<i>ἔητον</i>	<i>λοιτον</i>	<i>ἔτον</i>
	3. <i>ἔτον</i>	<i>ἔητον</i>	<i>λοίτην</i>	<i>ἔτων</i>
Plur.	1. <i>ἔμεν</i>	<i>ἔωμεν</i>	<i>λοιμεν</i>	
	2. <i>ἔτε</i>	<i>ἔητε</i>	<i>λοιτε</i>	<i>ἔτε</i>
	3. <i>ἔασι</i>	<i>ἔωσι</i>	<i>λοιεν</i>	<i>ἔωσαν</i> or <i>λόντων</i>

Infinitive. *ἰέναι.*

Partic. *ἰών, ἰούσα, ἰόν,*
gen. *ἰόντος, ἰούσης, &c.*

IMPERFECT.

<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1. ἦεν or ἦα		ἦμεν or ἦμεν
2. ἦεις or ἦισθα	ἦετον or ἦτον	ἦετε or ἦτε
3. ἦει or ἦειθ	ἦείτην or ἦτην	ἦεσαν or ἦσαν

Verb. Adj. ἰρός, ἰτέον, ἰτητέον.

NOTE 1. Homer has a future εἶσομαι and aorist εἰσάμην (or εἰσάμην); and the following:—*Pres. Indic.* εἶσθα for εἶ. *Imperf.* ἦια, ἦιον (in 1 pers. sing.); ἦε, ἦε, ἦε, (in 3 pers.); ἦτην (in dual); ἦομεν, ἦιον, ἦισαν (ἦσαν), ἦσαν (in plural).

Subj. ἦσθα, ἦσι. *Opt.* ἰείη (for ἰοι.) *Infinitive.* ἔμεναι or ἔμεν (for ἰέναι), rarely ἰμεναι.

NOTE 2. The present εἶμι generally has a future sense, *shall go*, taking the place of a future of ἔρχομαι, whose future ἐλεύσομαι is not often used in Attic prose.

III. ἵημι (stem ἑ-), *send*.

(Fut. ἦσω, Aor. ἦκα, Perf. εἶκα, Perf. Pass. and Mid. εἶμαι, Aor. Pass. εἶθην.)

ACTIVE.

Present.

Indic. ἵημι, inflected like τίθημι; but 3 pers. plur. ἰᾶσι.

Subj. ἰῶ, ἰῆς, ἰῇ, &c. *Opt.* ἰείην, ἰείης, ἰείη, &c. (See N. 1.)

Imper. ἱε, ἰέτω, &c. *Infinitive.* ἰέναι. *Partic.* ἰείς.

Imperfect.

ἱέω, ἱείς, ἱε; ἱέτον, ἱέτην; ἱέμεν, ἱέτε, ἱέσαν. Also ἱῆν (in ἡφίην, § 105, N. 3), and ἱῆ (Hom.). See ἀφίημι.

Future.

ἦσω, ἦσεis, ἦσει, &c., regular.

First Aorist.

ἦκα, ἦkas, ἦκε, &c. only in indicative.

Perfect (in compos.).

εἶκα, εἶkas, εἶκε, &c.

Second Aorist (generally in compos.).

Indic. No singular: Dual, εἶτον, εἶτην: Plur. εἶμεν, εἶτε, εἶσαν.

Subj. ὦ, ᾗς, ᾗ; ᾗτον, ᾗτην; ὦμεν, ᾗτε, ὦσι.

Opt. εἶην, εἶης, εἶη; εἶητον, εἶήτην; εἶημεν ὅτ' εἶμεν, εἶητε ὅτ' εἶτε, εἶσαν ὅτ' εἶεν.

Imper. ἔς, ἔτω; ἔτω, ἔτων; ἔτε, ἔτωσαν ὅτ' ἔντων.

Inf. εἶναι. • *Partic.* εἶς, εἶσα, ἔν.

PASSIVE AND MIDDLE. •

Present.

Indic. ἵμαι. *Subj.* ἰῶμαι. *Opt.* ἰέμην. *Imper.* ἴεσο ὅτ' ἴου. *Inf.* ἴσθαι. *Partic.* ἰέμενος. (All regular like τίθεμαι, &c.)

Imperfect.

ἰέμην, inflected regularly like ἐτιθέμην.

Fut. Middle (in compos.).

First Aorist Middle (in compos.).

ἡσομαι, &c.

ἡκάμην (only in *Indic.*)

Perfect and Pluperfect (in compos.).

Perf. Ind. εἶμαι. *Imperat.* εἴσθω. *Inf.* εἴσθαι. *Partic.* εἰμένος.

Plup. εἵμην, εἴσο, εἴτο, &c.

Second Aorist Middle (generally in compos.).

Ind. εἵμην, εἴσο, εἴτο; εἴσθον, εἴσθην; εἵμεθα, εἴσθε, εἴντο.

Subj. ὦμαι, ᾗ, ᾗται; ᾗσθον; ὦμεθα, ᾗσθε, ὦνται.

Opt. εἵμην, εἴο, εἴτο; εἴσθον, εἴσθην; εἵμεθα, εἴσθε, εἴντο. (See N. 1.)

Imper. οὐ, ἔσθω; ἔσθον, ἔσθων; ἔσθε, ἔσθωσαν ὅτ' ἔσθων.

Inf. ἔσθαι.

Partic. ἔμενος.

Aorist Passive (in compos.).

Ind. εἶθην (augmented). *Subj.* ἐθῶ. *Part.* ἐθείς.

Future Passive (in compos.).

Verb. Adj.

ἐθήσομαι, &c.

ἐτός, ἐτέος.

NOTE 1. The optatives ἀφίετε and ἀφίειν, for ἀφείητε and ἀφείην, and πρόοιτο, πρόοισθε, and πρόοινο (also accented προοίτο, &c.), for προείτο, προείσθε, and προείντο, sometimes occur. For similar forms of τίθημι, see § 122, N. 1.

NOTE 2. Homer has aor. ἔηκα for ἦκα; ἔμεν for εἶναι; ἔσαν, ἔμεν, ἔντο, &c., by omission of augment, for εἶσαν, εἶμεν, εἶντο, &c., in indicative.

'IV, Φημί (stem φᾶ-), say.

Present.

Indic. φημί, φῆς, φησί; φᾶτόν, φατόν; φᾶμέν, φᾶτέ, φᾶσί.
Sulj. φῶ, φῆς, φῆ, &c. *Opt.* φαίην, φαίης, φαίη, &c.
Imper. φάθι or φαθί, φάτω; φάτον, φάτων, &c.
Infjn. φάναι. *Partic.* (not Attic) φάς, φᾶσα, φάν; gen. φάντος, φάσης, &c.

Imperfect.

ἔφην, ἔφησθα or ἔφης, ἔφη; ἔφατον, ἐφάτην; ἔφαμεν, ἔφατε, ἔφασαν.

Future.

φήσω, φήσῃς, φήσῃ.

Aorist.

ἔφησα, φήσω, φήσαιμι, φήσαι, φήσας.

Verbal Adj. φατός, φατέος.

A perf. pass. imperative πεφάσθω occurs, and part. πεφασμένος.

NOTE. Homer has *Pres. Indic.* φῆσθα for φῆς; *Imprf.* φῆν, φῆς or φῆσθα, φῆ, ἔφαν and φάν (for ἔφασαν and φάσαν). He has also some middle forms: *Pres. Imperat.* φάο, φάσθω, φάσθε; *Infjn.* φάσθαι; *Partic.* φάμενος; *Imperfect*, ἐφάμην or φάμην, ἔφατο or φάτο, ἔφαντο and φάντο; all with active sense.

V. Ἡμαι (stem ἦσ-), sit.

(Chiefly poetic in simple form: in Attic prose κάθημαι is generally used.)

Present (with form of Perfect).

Ind. ἡμαι, ἡσαι, ἡσται; ἡσθον; ἡμεθα, ἡσθε, ἡνται. *Imperat.* ἡσο, ἡσθω, &c. *Inf.* ἡσθαι. *Partic.* ἡμενος.

Imperfect (with form of Pluperfect).

ἡμην, ἡσο, ἡστο; ἡσθον, ἡσθην; ἡμεθα, ἡσθε, ἡντο.

Κάθημαι is thus inflected:—

Present.

Ind. κάθημαι, κάθησαι, κάθηται (not καθ-ησται); κάθησθον; καθήμεθα, κάθησθε, κάθηνται. *Sulj.* καθῶμαι, καθῆ, καθῆται, &c.

Opt. καθοίμην, καθοῖο, καθοῖτο, &c. *Imperat.* κάθησο (or κάθου), καθήσθω, &c. *Inf.* καθήσθαι. *Partic.* καθήμενος.

Imperfect.

ἐκαθήμην, ἐκάθησο, ἐκάθητο, &c., also καθήμεν, καθήσο, καθήστο and καθήτο, &c.

NOTE. Homer has ἔσται and εἵται (for ἦνται), ἔατο and εἵατο (for ἦντο).

VI. Κεῖμαι (stem *κει-*, *κε-*), *lie*.

Present (with form of Perfect). *Indic.* κεῖμαι, κεῖσαι, κεῖται : κεῖσθον ; κείμεθα, κείσθε, κείνται. *Subj. and Opt.* These forms occur : κῆται, δια-κῆσθε, κέοιτο, προσ-κείντο. *Imper.* κείσο, κείσθω, &c. *Inf.* κείσθαι. *Partic.* κείμενος.

Imperf. ἐκείμεν, ἔκεισο, ἔκειτο ; ἔκεισθον, ἔκεισθην ; ἐκείμεθα, ἔκεισθε, ἔκειντο.

Future. κείσομαι, regular.

NOTE. Homer has κέσται, κείσται, and κέονται, for κείνται ; κέσκετο for ἔκειτο ; κέατο and κείατο for ἔκειντο ; subj. κῆται.

VII. Οἶδα (stem *ιδ-*), *know*.

(Οἶδα is a second perfect of the stem *ιδ-* : see εἶδον in Catalogue, and § 125, 4.)

SECOND PERFECT.

		<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Sing.	{ 1.	οἶδα	εἰδῶ	εἰδείην	
	{ 2.	οἶσθα	εἰδῆς	εἰδείης	ἴσθι
	{ 3.	οἶδε	εἰδῇ	εἰδείη	ἴτω
Dual	{ 2.	ἴστον	&c.	&c.	ἴστον
	{ 3.	ἴστων	regular	regular	ἴστων
Plur.	{ 1.	ἴσμεν			
	{ 2.	ἴστε			ἴστε
	{ 3.	ἴσασι			ἴτωσαν

Infinitive. εἶδέναι.

Participle. εἰδώς, εἰδὺς, εἰδός,
gen. εἰδότης, εἰδυίας, (§ 68).

SECOND PLUPERFECT.

	<i>Sing.</i>	<i>Dual.</i>	<i>Plural.</i>
1.	ἤδειν or ἤδη		ἤδειμεν or ἤσμεν
2.	ἤδεισθα or ἤδησθα, ἤδεις or ἤδης	ἤδειτον or ἤστον	ἤδειτε or ἤστε
3.	ἤδει(ν) or ἤδη	ἤδειτην or ἤστην	ἤδισαν or ἤσαν
<i>Future.</i> εἶσομαι, &c., regular.		<i>Verbal Adj.</i> ἰστέον.	

NOTE. Homer has ἰδμεν for ἴσμεν in perf.; ἤδεα, ἤδεε, ἠδέατε, and ἠεῖδης, ἠεῖδη, ἴσαν, in pluperfect; ἰδμεναι and ἰδμεν in infin.; ἰδνῖα for εἰδνῖα in the participle; and fut. εἰδήσω.

PART III.

FORMATION OF WORDS.

§ 128. 1. (*Simple and Compound Words.*) A simple word is formed from a single stem; as λόγος (from stem λεγ-), *speech*, γράφω, (γραφ-), *write*. A compound word is formed by combining two or more stems; as λογογράφος, (λογο-, γραφ-), *writer of speeches*.

2. (*Verbals and Denominatives.*) (a) When a noun or adjective is formed directly from a root (§ 32. Note), or from a stem which appears as the stem of a verb, it is called a *verbal* or *primitive*; as ἀρχή (stem ἀρχα-), *beginning*, formed from ἀρχ-, stem of ἀρχω; γραφεύς, (γραφεν-), *writer*, γράμμα (γραμματ-), *written document*, γραφικός (γραφικο-), *able to write*, all from γραφ-, stem of γράφω, *write*; ποιητής, *poet (maker)*, ποίησις, *poesy*, ποίημα, *poem*, ποιητικός, *able to make*, from ποιε-, stem of ποίεω, *make*: so δίκη (δικα-), *justice*, from the root δικ-; κακός, *bad*, from κακ-.

(b) When a noun, adjective, or verb is formed from the stem of a noun or adjective, it is called a *denominative* or *derivative*; as βασιλεία, *kingdom*, from βασιλε(υ)- (§ 53, 3, N. 1); ἀρχαῖος, *ancient*, from ἀρχα- (stem of ἀρχή); δικαιοσύνη, *justice*, from δικαιο-; τιμᾶω, *honour*, from τιμα-, stem of the noun τιμή.

3. (*Suffixes.*) Roots or stems are developed into new stems by the addition of syllables (not themselves stems) called *suffixes*. Thus in § 128, 2, final α- in ἀρχα-, εν- in γραφεν-, ιδ- in γραφιδ-, μα- in γραμμα-, ματ- in γραμματ-, ικο- in γραφικο-, &c. are *suffixes*.

NOTE 1. The final consonant of a stem is subject to the same euphonic changes before a suffix as before an ending (§ 16); as in *γράμ-μα* for *γραφ-μα* (§ 16, 3).

NOTE 2. The final vowel of a stem is sometimes lengthened or modified and sometimes dropped before a suffix. An interior vowel may also be modified; as in *λόγ-ο-ς* (*λέγ-*).

SIMPLE WORDS.

I.—NOUNS, ADJECTIVES, AND ADVERBS.

§ 129. The chief suffixes by which the stems of nouns, adjectives, and adverbs are formed are as follows:—

NOUNS.

1. The simplest and most common suffixes are *-ο-* (nom. *ος* or *ον*) and *-α-* (nom. *α* or *η*). Nouns thus formed have a great variety of meanings; as *λόγ-ο-* (*λογ-ο-*), *speech*, from *λεγ-* (stem of *λέγω*, § 128, 3, N. 2); *μάχ-η* (*μαχ-α-*), *battle*, from *μαχ-* (stem of *μάχομαι*, *fight*); *τρέπ-ος*, *turn*, from *τρέπ-* (stem of *τρέπω*, *turn*).

2. (*Agent*.) The following suffixes denote the *agent* in verbals, and the person concerned with anything in denominatives:—

(a) *-εύ-* (nom. *εύς*): *γραφ-εύ-ς*, *writer*, from *γραφ-* (*γράφω*); *γον-εύ-ς*, *parent*, from *γεν-*; *ἵππ-εύ-ς*, *horseman*, from *ἵππο-* (*ἵππος*). See § 128, 3, N. 2.)

(b) *-τήρ-* (nom. *τήρ*): *σωτήρ*, *saviour*, from *σω-* (*σώω*, *σώζω*, *save*).

-τορ- (nom. *τορ*): *ρήτωρ*, *orator*, from *ῥε-* (*ῥέω*, *ῥῶ*, *shall say*).

-της (nom. *της*): *ποιητής*, *poet (maker)*, from *ποιε-* (*ποιέω*).

To these correspond the following feminine forms:—*-τρια-* (nom. *τρια*), *-τρίς-* (nom. *τρίς*), *-τις-* (nom. *τις*).

3. (*Action*.) These suffixes denote *action* (in verbals only):—

-τι- (nom. *τις*, fem.): *πίσ-τις*, *belief*, from *πιθ-* (*πειθω*, *believe*).

-σι- (nom. *σις*, fem.): *λύ-σις*, *loosing*, from *λυ-* (*λύω*).

-σία- (nom. *σία*, fem.): *δοκιμα-σία*, *testing* (*δοκιμάζω*, *test*).

-μός- (nom. *μός*, masc.): *σπασ-μός*, *spasm* (*σπᾶω*, *draw*).

4. (*Result*.) These suffixes denote the *result* of an action:—

-μα- (nom. *μα*, neut.): *πράγ-μα*, *thing, act*, from *πράγ-* (*πράσσω*, *do*); *ῥῆμα*, *saying (thing said)*, from *ῥε-* (fut. *ῥῶ*).

-σι- (nom. *σις*, neut.): *λάχ-σις* (*λαχ-σι-*), *lot*, from *λαχ-* (*λαγχάνω*, *gain by lot*); *γεν-ος* (*γενε-ς*), *race*, from *γεν-* (*γίγναμι*, § 128, 3, N. 2).

5. (*Means or Instrument.*) This is denoted by

τρο- (νομ. τρον, Latin *trum*): ἀρο-τρον, *plough*, *aratrum*, from ἀρόω, *plough*; λύ-τρον, *ransom*, from λυ- (λύω).

6. (*Place.*) This is denoted by these suffixes:—

τηριο- (νομ. τήριον, only verbals): δικασ-τήριον, *court-house*, from δικαδ- (δικάζω, *judge*).

ειο- (νομ. εῖον, only denom.): κουρείον, *barber's shop*, from κον-ρεύ-ς, *barber*.

ων- (νομ. ὦν, masc., only denom.): ἀνδρῶν, *men's apartment*, from ἀνήρ, gen. ἀνδρ-ός, *man*; ἀμπελών, *vineyard*, from ἀμπελος, *vine*.

7. (*Quality.*) Nouns denoting *quality* are formed by

τητ- (νομ. της, fem.): νεό-της (νεοτήτ-), *youth*, from νέο-ς, *young*.

συνα- (νομ. σύνη, fem.): δικαιο-σίγη, *justice*, from δίκαιο-ς, *just*.

ια- (νομ. ια, fem.): σοφ-ία, *wisdom* (σοφός), κακία, *vice* (κακός).

εσ- (νομ. es, neut. 3 decl.): τάχ-ος, *speed* (ταχύς, *swift*).

8. (*Diminutives.*) These are formed from noun stems by

ιο- (νομ. ιον, neut.): παιδ-ιον, *little child*, from παιδ- (παῖς, *child*); κηπ-ιον, *little garden* (κήπος). Sometimes also ιδιο-, αριο-, υδριο-, αλλιο- (all with nom. in ιον): οἰκ-ιδιον, *little house* (οἶκος).

ωκο- (νομ. ἴσκος, masc.) and ωκα- (νομ. ἴσκη, fem.): παιδίσκος, *young boy*, παιδίσκη, *young girl*; so νεανίσκος, *neaniskh*.

9. (*Patronymics.*) These denote *descent* from a parent or ancestor, and are formed from proper names by the following suffixes:—

δα- (νομ. δης, masc. paroxytone) and δ- (νομ. s for δς, fem. oxytone); after a consonant ιδα- and ιδ- (νομ. ἰδης and ἰς).

(a) Stems of the first declension (in α) add δα- and δ- directly; as Βορέα-δης, *son of Boreas*, and Βορέα-ς, gen. Βορέα-δος, *daughter of Boreas*, from Βορέας, *Boreas*.

(b) Stems of the second declension generally drop the final ο and add ιδα- and ιδ-; as Πριάμ-ιδης, *son of Priam*, Πριάμ-ις, gen. Πριάμ-ιδος, *daughter of Priam*, from Πριάμο-ς.

(c) Stems of the third declension add ιδα- and ιδ-, those in ευ dropping υ before ι; as Κεκροπ-ιδης, *son (or descendant) of Cecrops*, Κεκροπ-ις, gen. ἰδος, *daughter of Cecrops*, from Κέκροψ, gen. Κέκροπος; Ἀτρεΐδης, *son of Atreus*, from Ἀτρεύ-ς, gen. Ἀτρεί-ως.

10. (*Gentiles.*) These designate a person as belonging to some country or town, and are formed by the following suffixes:—

ευ- (νομ. εὺς, masc.): Ἐρετριεύς, *Eretrian* (Ἐρετρια).

τη- (νομ. της, masc. parox.): Τεγεά-της, *of Tegea* (Τεγέα).

ADJECTIVES.

11. The simplest adjective suffixes are *ο-* and *α-* (nom. masc. *ος*; fem. *η, α*, or *ος*; neut. *ον*): σοφ-ός, σοφή, σοφόν, *wise*; κακ-ός, *bad*.

12. Adjectives signifying *belonging* or *related* in any way to a person or thing are formed from noun stems by the suffix *ιος* (nom. *ιος*): οὐράν-ιος, *heavenly* (οὐρανός), δίκαιος, *just* (δικα-), Ἀθηναίος, *Athenian* (Ἀθῆναι, stem Ἀθηνα-).

13. (a) Verbals denoting *ability* or *fitness* are formed by *ικο-* (nom. *ικός*), sometimes *τικο-* (τικός): ἀρχ-ικός, *fit to rule* (ἄρχω), γραφικός, *capable of writing or painting* (γράφω), πρακ-τικός, *fit for action* (practical), from πράγ- (πράσσω).

(b) Denominatives thus formed denote *relation*, like adjectives in *ιος* (12): πολεμ-ικός, *of war, warlike* (πόλεμος), βασιλ-ικός, *kingly* (βασιλεύς), φυσικός, *natural* (φύσις).

14. Adjectives denoting *material* are formed by *ινο-* (nom. *ινος*, proparoex.), as λίθ-ινος, *of stone* (λίθος);—and *εο-* (nom. *εος*, contr. *οὺς*), as χρύσεος, χρυσοῦς, *golden* (χρυσός).

15. Those denoting *fulness* (chiefly poetic) are formed by *εντ-* (nom. *εις*, *εσσα*, *εν*); χαρίεις, *graceful* (χάρις), gen. χαρίεντος.

16. *Inclination* or *tendency* is expressed by *μον-* (nom. *μων*, *μον*); μνήμων, *mindful* (μνήμη, *memory*), τλή-μων, *enduring* (τλάω, *endure*).

17. Other adjective suffixes are *νο-*, *λο-*, *ρο-*, *μο-*, or *σιμο-*, all with nom. in *ος*; *εο-* with nom. in *ης*, *ες*.

ADVERBS.

18. Most adverbs are formed from adjectives (see §§ 74, 75).

Some are formed from noun or verb stems by adding

(a) δόν (or δά), ἡδόν: ἀνα-φαν-δόν, *openly* (ἀνα-φαίνω, *φαν-*); κυν-ηδόν, *like a dog* (κύων, gen. κυν-ός).

(b) δην or ᾄδην: κρύβ δην, *secretly* (κρύπτω, *conceal*); συλλήβ-δην, *collectively* (συλλαμβάνω, *λάβ-*, § 128, 3, N. 2).

(c) τί: ὀνομασ-τί, *by name* (ὀνομάζω, *ὀνομαδ-*, § 16, 1).

II. DENOMINATIVE VERBS.

§ 130. A verb whose stem is derived from the stem of a noun or adjective is called a *denominative* (§ 128, 2, b). The following are the principal terminations of such verbs.

1. αω (stem in α-): τιμάω, *honour*, from noun τιμή (τιμα-), *honour*.
2. εω (ε-): ἀριθμέω, *count*, from ἀριθμός, *number*.
3. οω (ο-): μισθόω, *let for hire*, from μισθός-, *pay*.
4. υω (ευ-): βασιλεύω, *be king*, from βασιλεύς-, *king*.
5. αῖω (αδ-): δικάζω, *judge*, from δίκη (δικα-),* *justice*.
6. ἰω (ιδ-): ἐλπίζω, *hope*, from ἐλπίς (ἐλπιδ-), *hope*.
7. αινω (äv-): σημαίνω, *signify*, from σῆμα (σηματ-), *sign*.
8. ὠνω (ὠν-): ἡδύνω, *sweeten*, from ἡδύς-, *sweet*.

COMPOUND WORDS.

(A.) FIRST PART OF A COMPOUND WORD.

§ 131. 1. When the first part of a compound is a noun or adjective, only its stem appears in the compound.

Before a consonant, stems of the first declension generally change final α to ο; those of the second declension retain ο, and those of the third add ο. Before a vowel, stems of the first and second declension drop α or ο. *E.g.*

Θαλασσο-κράτωρ (θαλασσα-), *ruler of the sea*, χορο-διδάσκαλος (χορο-), *chorus-teacher*, παιδο-τρίβης (παιδ-), *trainer of boys* (in gymnastics), κεφαλ-αλγής (κεφαλα-), *causing headache*, χορ-ηγός (χορο-), *choregus* (originally *chorus-director*); so ἰχθυο-φάγος (ἰχθυ-), *fish-eater*, φυσιο-λόγος, *enquiring into nature*.

There are many exceptions to these principles.

2. Compounds of which the first part is a verb are chiefly poetic. The verb stem may appear without change or with σ added before a vowel, and with ε, ι (sometimes σι), or ο added before a consonant. *E.g.*

Πείθ-αρχος, *obedient to authority*; πλῆξ-ιππος (πληγ-), *horse-lashing*; μεν-ε-πόλεμος, *steadfast in battle*; ἀρχι-τέκτων, *master-builder*; λιπ-ό-γαμος, *marriage-leaving (adulterous)*.

3. A preposition or an adverb may be the first part of a compound word; as in προ-βάλλω, *throw before*, αἰ-λογία, *continual talking*, εὖ-γενής, *well-born*.

4. The following inseparable particles are used only as prefixes:—

(a) *α-* (*α-* before a consonant), called *alpha privative*, prefixed to nouns and adjectives, with a negative force, like English *un-*, Latin *in-*; as *ἀν-ελεύθερος*, *unfree*; *ἀν-αιδής*, *shameless*; *ἀν-όμοιος*, *unlike*; *ἄ-παις*, *childless*; *ἄ-γραφος*, *unwritten*; *ἄ-θεος*, *godless*.

(b) *δυσ-*, *ill* (opposed to *εὖ*, *well*), denoting *difficulty* or *trouble*; as *δύσ-πορος*, *hard to pass* (opposed to *εὖ-πορος*); *δυσ-τυχής*, *unfortunate* (opposed to *εὖ-τυχής*).

(c) *νη-* (Latin *ne*), a poetic *negative* prefix; as *νή-πουνος*, *unavenged*; *νη-μερτής*, *unerring*.

(d) *ἡμι-* (Latin *semi-*), *half*; as *ἡμί-θεος*, *demigod*.

(B.) LAST PART OF A COMPOUND WORD.

5. At the beginning of the last part of a compound noun or adjective, *α*, *ε*, or *ο* (unless it is lengthened by position) is generally lengthened to *η* or *ω*. *E.g.*

Στρατ-ηγός (*στρατᾶ-s*, *ἄγω*), *general*; *ὑπ-ήκοος* (*ὑπό*, *ἀκούω*), *obedient*; *ἐπ-ώνυμος* (*ἐπί*, *ὄνομα*), *naming* or *named for*. (See § 12, 2.)

6. The last part of a compound noun or adjective may be changed in form when a suffix is added (§ 129). *E.g.*

Φιλό-τιμος (*τιμή*), *honour-loving*; *πολυ-πράγμων* (*πράγμα*), *meddlesome*; *αὐτ-άρκης* (*αὐτός*, *ἄρκέω*, *suffice*), *self-sufficient*; *ἀν-αιδής* (*αἰδέομαι*), *shameless*; *λιθο-βολία* (*λίθος*, *βολή*), *stone-throwing*.

7. A compound verb can be formed *directly* only by prefixing a preposition to a verb; as *προσ-άγω*, *bring to*.

Indirect compounds (denominatives) are formed from compound nouns or adjectives, which themselves may be compounded in various ways; as *λιθοβολέω*, *throw stones*, denom. from *λιθο-βόλος*, *stone-thrower*; *κατηγορέω*, *accuse*, from *κατ-ήγορος*, *accuser* (cf. 5). See § 105, N. 2.

(C.) MEANING OF COMPOUNDS.

- § 132. Compound nouns and adjectives are of three classes, distinguished by the relation of the parts of the compound to each other and to the whole.

1. *Objective* compounds are those composed of a noun and a verb, adjective, or preposition, in which the noun stands to the other part in some relation (commonly that of object) which could be expressed by an oblique case of the noun. *E.g.*

Λογο-γράφος, *speech-writer* (λόγους γράφων); μισ-άνθρωπος, *man-hating* (μισῶν ἀνθρώπους); στρατ-ηγός, *general* (army-leading, στρατὸν ἄγων); ἀξιο-λογος, *worthy of mention* (ἄξιος λόγου); ἰσό-θεος, *godlike* (ἴσος θεῷ); τερπ-ι-κέρανος, *delighting in thunder* (τερπόμενος κεραυνῷ). So with a preposition: ἐγ-χώριος, *native* (ἐν τῇ χώρᾳ); ἐφ-ίππιος, *belonging on a horse* (ἐφ' ἵππῳ).

2. *Determinative* compounds are nouns or adjectives in which the first part, generally as adjective or adverb, qualifies (or *determines*) the second part. *E.g.*

Ἀκρό-πολις, *citadel* (ἀκρὰ πόλις); ψευδό-μαντις, *false prophet*; ὁμό-δουλος, *fellow-slave* (ὁμοῦ δουλεύων); δυσ-μαθής, *learning with difficulty*; ὠκ-πέτης, *swift-flying*; ἄ-γραφος, *unwritten*.

3. *Possessive* or *attributive* compounds are adjectives in which the first part qualifies; the second (as in determinatives), and the whole denotes a quality or attribute belonging to some person or thing. *E.g.*

Ἀργυρό-τοξος, *with silver bow* (ἀργυροῦν τόξον ἔχων); κακο-δαίμων, *ill-fated* (κακὸν δαίμονα ἔχων); ὁμό-νομος, *having the same laws*; ἑκατογ-κέφαλος, *hundred-headed*; δεκα-ετής, *of ten years* (duration); ἀγαθο-ειδής, *having the appearance* (εἶδος) *of good*.

PART IV.

SYNTAX.

DEFINITIONS.

§ 133. 1. EVERY sentence must contain two parts, a *subject* and a *predicate*. The subject is that of which something is stated. The predicate is that which is stated of the subject. Thus in the sentence *Δαρείος βασιλεύει*, *Darius is king*, *Δαρείος* is the subject and *βασιλεύει* is the predicate.

NOTE. When any part of *εἰμί*, *be*, connects the subject with a following noun or adjective, the verb is called the *copula* (i.e. *means of coupling*), and what follows is called the predicate; as *Δαρείος ἐστὶ βασιλεὺς*, *Darius is king*, where *ἐστὶ* is the copula. (See § 136 Rem.)

2. That upon which the action of a verb is exerted is called the *object*. The object may be either *direct* or *indirect*: thus, in *ἔδωκε τὰ χρήματα τῷ ἀνδρί*, *he gave the money to the man*, *χρήματα* is the direct object and *ἀνδρί* is the indirect (or *remote*) object.

SUBJECT AND PREDICATE.

SUBJECT.

§ 134. 1. The subject of a finite verb is in the nominative; as *ὁ ἀνὴρ ἦλθεν*, *the man came*.

A verb in a *finite* mood (§ 89, N.) is called a finite verb.

2. The subject of the infinitive mood is in the accusative ;
as τοὺς ἀνδρας φασὶν ἀπελθεῖν, *they say that the men went away.*
3. But the subject of the infinitive is generally omitted when it is the same as the subject or the object of the leading verb ; as βούλεται ἀπελθεῖν, *he wishes to go away* ; φησὶ γράφειν, *he says that he is writing* ; παραινοῦμέν σοι μένειν, *we advise you to remain.*

NOTE 1. The subject nominative of the first or second person is omitted, except when special emphasis is required.

The nominative of the third person is omitted :—

- (a) When it is expressed or implied in the context ;
- (b) When it is a general word for *persons* ; as λέγουσι, *they say, it is said* ;
- (c) When it is indefinite ; as in ὄψις ἦν, *it was late* ; καλῶς ἔχει, *it is well* ; δῆλοι, *it is evident (the case shows).*
- (d) When the verb implies its own subject ; as κηρύσσει, *the herald (κηρυξ) proclaims*, ἐσάλπιγξε, *the trumpeter sounded the trumpet.*
- (e) With verbs like ὕει, *it rains*, ἀστράπτει, *it lightens.*

NOTE 2. Many verbs in the third person singular have an infinitive or a sentence as their subject. These are called *impersonal* verbs. • Such are πρέπει and προσήκει, *it is proper*, ἔνεστι and ἔξεστι, *it is possible*, δοκεῖ, *it seems good.*

Subject Nominative and Verb.

- § 135. A verb agrees with its subject nominative in number and person ; as (ἐγὼ) λέγω, *I say*, οὗτος λέγει, *this man says*, οἱ ἄνδρες λέγουσιν, *the men say.*
2. But a nominative in the neuter plural regularly takes a singular verb ; as ταῦτα ἐγένετο, *these things happened*, τὰ οἰκήματα ἔπεσεν, *the buildings fell.*
 3. A singular collective noun may take a plural verb ; as τὸ πλῆθος ἐψηφίσαντο πολεμεῖν, *the majority voted for war.*

NOTE 1. When several subjects are connected by *and*, they generally have a plural verb. But the verb often agrees with one of several subjects (generally the nearest) and is understood with the rest, especially when the subjects are connected by *or* or *nor*.
E.g.

Συμφωνοῦμεν ἐγὼ καὶ ὑμεῖς, *I and you agree*; σοφοὶ ἐγὼ καὶ σὺ ἦμεν, *I and you were wise*; καὶ σὺ καὶ οἱ ἀδελφοὶ παρῆσθε, *both you and your brothers were present*. Ἐμὲ οὔτε καιρὸς . . . οὐτ' ἐλπίς οὔτε φόβος οὐτ' ἄλλο οὐδὲν ἐπῆρεν.

NOTE 2. If the subjects are of different persons, the verb is in the first person rather than the second, and in the second rather than the third. (See examples under N. 1.)

PREDICATE NOUN AND ADJECTIVE.

§ 136. With verbs signifying *to be*, *to become*, *to appear*, *to be named*, *chosen*, or *considered*, and the like, a noun or adjective in the predicate is in the same case as the subject. *E.g.*

Οὗτός ἐστι βασιλεὺς, *this man is king*; Ἀλέξανδρος θεὸς ὠνομάζετο, *Alexander was named a God*; ἡρέθη στρατηγός, *he was chosen general*; ἡ πόλις φρούριον κατέστη, *the city became a fortress*; οὗτός ἐστιν εὐδαίμων, *this man is happy*; ἡ πόλις μεγάλη ἐγένετο, *the city became great*; ἤξηται μέγας, *he has grown (to be) great*.

REMARK. The verbs which are here included with the copula εἰμι (§ 133, 1, N.) are called *copulative verbs*.

NOTE 1. The predicate adjective agrees with the subject in gender and number as well as in case (§ 138, end).

NOTE 2. The predicate of an infinitive with its subject accusative expressed (§ 134, 2) is in the accusative; as βούλεται τὸν υἱὸν εἶναι σοφόν, *he wishes his son to be wise*.

NOTE 3. (a) When the subject of εἶναι or of a copulative infinitive is omitted because it is the same as the subject nominative of the leading verb (§ 134, 3), a predicate noun or adjective which belongs to the omitted subject is generally assimilated in case to the preceding nominative; as βούλεται σοφὸς εἶναι, *he wishes to be wise*; ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *Alexander asserted that he was a son of Zeus*.

(b) It may be assimilated in the same way to a preceding genitive or dative of the object, or it may remain in the accusative; as Κύρον ἰδίῳ ὡς προθυμοτάτου γενέσθαι, *they asked Cyrus to be as devoted to them as possible*; Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς

γενέσθαι, *they asked the Athenians to become their helpers*; πρέπει σσι εἶναι προθύμῳ, *it becomes you to be zealous*; but also συμφέρει αὐτοῖς φίλους εἶναι, *it is for their interest to be friends*.

APPPOSITION.

§ 137. A noun annexed to another noun to describe it, and denoting the same person or thing, agrees with it in case. This is called *apposition*. *E.g.*

Δαρείος ὁ βασιλεὺς, *Darius the king*. Ἀθῆναι, μεγάλη πόλις, *Athens, a great city*. Ὑμᾶς τοὺς σοφοὺς, *you, the wise ones*. Ἡμῶν τῶν Ἀθηναίων, *of us, the Athenians*.

AGREEMENT OF ADJECTIVES.

§ 138. Adjectives agree with their nouns in gender, number, and case. This applies also to the article and to adjective pronouns and participles. *E.g.*

Ὁ σοφὸς ἀνὴρ, *the wise man*; τοῦ σοφοῦ ἀνδρός, τῷ σοφῷ ἀνδρί, τὸν σοφὸν ἄνδρα, τῶν σοφῶν ἀνδρῶν, &c. Οὗτος ὁ ἀνὴρ, *this man*; τοῦτου τοῦ ἀνδρός, τούτων τῶν ἀνδρῶν. Αἱ πρὸ τοῦ στόματος νῆες ναυμαχοῦσαι, *the ships engaged in battle before the mouth (of the harbour)*. It includes predicate adjectives with copulative verbs, the case of which has already been considered (§ 136).

REMARK. The adjective may be either *attributive* or *predicate*. An attributive adjective simply qualifies the noun, without the intervention of a verb (like the adjectives above). The predicate adjective may be connected with its noun by the copula (§ 133, 1, N.), or by a copulative verb (§ 136, Rem.): as ὁ ἀνὴρ ἀγαθός ἐστιν, *the man is good*; καλεῖται ἀγαθός, *he is called good*; or it may stand to its noun in any relation which implies some part of εἰμί; as πτηνὰς διώκεις τὰς ἐλπίδας, *you are pursuing hopes which are winged* (i.e. *hopes being winged*); θάνατον τὴν μνήμην καταλείψουσιν, *immortal is the memory they will leave behind them* (i.e. *τὴν μνήμην οὖσαν θάνατον*); ποιεῖ τοὺς Μήδους ἀσθενεῖς, *he makes the Medes (to be) weak*. See § 142, 3.

NOTE 1. (a) An *attributive* adjective belonging to several nouns generally agrees with the nearest or the most prominent one, and is understood with the rest; as τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα, *the good man and woman*; παντὶ καὶ λόγῳ καὶ μηχανῇ, *by every word and device*.

(b) But it is occasionally plural if it belongs to several singular nouns; as *σωφρόνων ἐστὶ καὶ ἀνδρὸς καὶ γυναικὸς οὕτω ποιεῖν*, *it is the part of prudent (persons), both men and women, thus to do*.

NOTE 2. (a) A predicate adjective is regularly plural if it belongs to several singular nouns, or dual if it belongs to two. If the nouns are of different genders, the adjective is commonly masculine if one of the nouns denotes a male person, and commonly neuter if all denote things. Thus, *εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφούς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους*, *he saw that both his father and his mother, his brothers, and his own wife had been made captives*; *πόλεμος καὶ στάσις ὀλέθρια ταῖς π'λεσὶν ἐστίν*, *war and faction are destructive to states*.

(b) But it sometimes follows both the gender and number of the nearest or most prominent noun; as *πρόρριξος αὐτὸς, ἡ γυνή, τὰ παῖδια, ἀπολοίμην*, *may I perish root and branch, myself, my wife, my children*.

(c) A predicate adjective is sometimes neuter, being used like a noun (§ 139), even when its noun is masculine or feminine; as *καλὸν ἡ ἀλήθεια*, *a beautiful thing is truth*.

NOTE 3. A collective noun in the singular denoting persons may take a plural participle; as *Τροίαν ἐλόντες Ἀργείων στόλος*, *the Argives' army having taken Troy*.

NOTE 4. (a) The principle of § 136, N. 3, applies to adjective words belonging to the omitted subject of any infinitive; as *οὐχ ὁμολογήσω ἄκλητος ἦκειν*, *I shall not admit that I am come unbidden*; *οὐκ ἔφη αὐτὸς, ἔλλ' ἐκείνον στρατηγεῖν*, *he said that not (he) himself, but he (Nicias) was general*; he said *οὐκ (ἐγὼ) αὐτὸς (στρατηγῶ) ἀλλ' ἐκείνος στρατηγεῖ, αὐτὸς* being adjective (§ 145, 1) and *ἐκείνος* substantive.

(b) Assimilation to a preceding dative of the object is allowed; as *ἔδοξεν αὐτοῖς συσκευασμένοις ἃ εἶχον καὶ ἐξοπλισμένοις προίεναι*, *they decided to pack up what they had and arm themselves completely, and to advance*; but also *ἔδοξεν αὐτοῖς προφυλακὰς καταστῆσαντας συγκαλεῖν τοὺς στρατιώτας*, *they decided to station pickets and to assemble the soldiers*. But assimilation to a genitive occurs only with copulative verbs (§ 136, Rem.).

Adjective used as a Noun.

§ 139. 1. An adjective or participle, generally with the article, may be used as a noun; as *ὁ δίκαιος*, *the just man*; *ῥ φίλος*, *a friend*; *κακή*, *a base woman*; *τὸ μέσον* or *μέσον*, *the middle*; *οἱ κακοί*, *the bad*; *τῶν κρατούντων*,

of those in power ; κακά, evils ; οἱ γραψάμενοι Σωκράτην, those who indicted Socrates, the accusers of Socrates.

NOTE. In some cases, a noun is distinctly implied ; as τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), on the next day.

2. The neuter singular of an adjective with the article is often used as an abstract noun ; as τὸ καλόν, beauty (= κάλλος), τὸ δίκαιον, justice (= δικαιοσύνη).

THE ARTICLE.

Homeric Use of the Article.

- § 140. In the oldest Greek (as in Homer) the article appears generally as a demonstrative or personal pronoun, sometimes as a relative. *E.g.* .

Τὴν δ' ἐγὼ οὐ λύσω, but *I will not free her* ; τοῦ δὲ ἔλϋε Φοῖβος Ἀπόλλων, and *Phoebus Apollo heard him* ; ὁ γὰρ ἦλθε θαῖς ἐπὶ νῆας Ἀχαιῶν, for *he came to the Achaeans' swift ships*. As relative : πυρὰ πολλὰ τὰ καίετο, *many fires which were burning*.

Attic Use of the Article.

- § 141. In Attic Greek the article generally corresponds to the English definite article *the* ; as ὁ ἀνὴρ, *the man* ; τῶν πόλεων, *of the cities* ; τοῖς Ἑλλήσιν, *to the Greeks*.

NOTE 1. The Greek uses the article in certain cases in which the English generally omits it ; thus

(a) Often with proper names ; as ὁ Σωκράτης or Σωκράτης, *Socrates*.

(b) Very often with abstract nouns ; as ἡ ἀρετή, *virtue*, ἡ δικαιοσύνη, *justice* ; ἡ εὐλάβεια, *caution*. But ἀρετή, &c. may be used in the same sense.

(c) Regularly with nouns qualified by a demonstrative or possessive pronoun ; as οὗτος ὁ ἀνὴρ, *this man* ; ὁ ἐμὸς πατήρ, *my father* ; περὶ τῆς ἡμετέρας πόλεως, *about our state*. (See § 142, 4 ; § 147.) So with nouns on which a possessive genitive of a personal, demonstrative, or reflexive pronoun depends ; as ὁ πατήρ μου, *my father* (§ 142, 4, N. 2) ; ὁ ἐμῶν πατήρ, *my own father* (§ 142, 1, Note) ; ὁ τούτων πατήρ, *their father*.

NOTE 2. The article is sometimes used where we use a possessive pronoun ; as ἐρχεται Μανδάνη πρὸς τὸν πατέρα, *Mandane comes to her father* (lit. *to the father*).

NOTE 3. An adverb, a preposition with its case, or any similar expression, may be used with the article to qualify a noun, like an attributive adjective; as οἱ τότε ἄνθρωποι, *the men of that time*; τοῦ πάλαι Κάδμου, *of ancient Cadmus*; οἱ ἐν ἄστει Ἀθηναῖοι, *the Athenians in the city*.

Position of the Article.

§ 142. 1. An attributive adjective which qualifies a noun with the article commonly stands between the article and the noun; as ὁ σοφὸς ἀνὴρ, *the wise man*; τῶν μεγάλων πόλεων, *of the great cities*.

NOTE. This applies to possessive pronouns and all expressions which have the force of attributive adjectives (§ 141, N. 3), and to dependent genitives (except *partitives* and the genitive of a *personal* pronoun); as ὁ ἐμὸς πατήρ, *my father*; ἡ σὴ μήτηρ, *thy mother*; ὁ ἐμαντοῦ πατήρ, *my own father*; οἱ ἐν ἄστει ἄνθρωποι, *the men in the city*; εἰς τὴν ἐκείνων πόλιν, *into their city*; οἱ τῶν Θηβαίων στρατηγοί, *the generals of the Thebans*. See notes after 4.

Two or even three articles may thus stand together; as τὰ τῆς τῶν πολλῶν ψυχῆς ὄμματα, *the eyes of the soul of the multitude*.

2. The article together with any of these qualifying expressions may follow the noun, in which case the noun itself may have another article *before* it. *E.g.*

Ὁ ἀνὴρ ὁ σοφός, or ἀνὴρ ὁ σοφός, *the wise man* (not, however, ὁ ἀνὴρ σοφός, see § 142, 3; αἱ πόλεις αἱ δημοκρατούμεναι, *the states which are under democracies*; ἄνθρωποι οἱ τότε, *the men of that time*; πρὸς ἀδικίαν τὴν ἄκρατον, *with regard to pure injustice*).

3. When an adjective either precedes the article, or follows the noun without taking an article, it forms a predicate, and some part of εἰμί, *be*, is implied. *E.g.*

Ὁ ἀνὴρ σοφός or σοφὸς ὁ ἀνὴρ (sc. ἐστίν), *the man is wise, or wise is the man*; πολλοὶ οἱ πανούργοι, *many are the evil-doers*; ἐφημέρους γε τὰς τύχας κεκτήμεθα, *we possess our fortunes for a day* (sc. οὖσας). (See § 138, Rem.)

The predicate force of such adjectives can often be expressed by a periphrasis; as τοῖς λόγοις βραχυτέροις ἐχρήτο, *the words which he used were shorter*, lit. *he used the words (being) shorter*.

4. When a demonstrative pronoun qualifies a noun with the article, it takes the position of a predicate adjective (3), and either precedes the article or follows the noun. *E.g.*

Οὗτος ὁ ἀνὴρ, *this man*, or ὁ ἀνὴρ οὗτος (never ὁ οὗτος ἀνὴρ). Περὶ τούτων τῶν πόλεων, *about these cities*.

NOTE 1. The *partitive* genitive (§ 168), regularly has the predicate position (3), and either precedes or follows the governing noun and its article; as οἱ κακοὶ τῶν πολιτῶν, or τῶν πολιτῶν οἱ κακοί, *the bad among the citizens* (rarely οἱ τῶν πολιτῶν κακοί). Even the other forms of the adnominal genitive occasionally have this position, as τῶν παλαιῶν ἡ φιλοσοφία, *the philosophy of the ancients*.

NOTE 2. A dependent genitive of a *personal* pronoun (whether *partitive* or not) has the predicate position (3); as ἡ μῶν ἡ πόλις or ἡ πόλις ἡ μῶν, *our city* (not ἡ ἡ μῶν πόλις); but ἡ τούτων πόλις (§ 142, 1, Note); *these men's city* (not ἡ πόλις τούτων).

NOTE 3. The adjectives ἄκρος, μέσος, and ἔσχατος, when they are in the predicate position (3), mean *the top* (or *extremity*), *the middle*, *the last*, of what their nouns denote; as μέση ἡ ἀγορά, *the middle of the market* (while ἡ μέση ἀγορά would mean *the middle market*); ἄκρα ἡ χεὶρ, *the extremity of the hand*. The article here may be omitted.

NOTE 4. Αὐτός, when it is intensive (§ 145, 1), has the predicate position (3); as αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός, *the man himself*. But ὁ αὐτὸς ἀνὴρ, *the same man* (§ 79, 2).

Pronominal Article in Attic Greek.

- § 143. In Attic prose the article retains its original demonstrative force chiefly in the expression ὁ μὲν . . . ὁ δέ, *the one . . . the other*. *E.g.*

Ὁ μὲν οὐδὲν, ὁ δὲ πολλὰ κερδαίνει, *one man gains nothing, another gains much*. Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς, *some must be unfortunate, and others fortunate*.

NOTE 1. The neuter τὸ μὲν . . . τὸ δέ may be used adverbially, *partly . . . partly*.

NOTE 2. Ὁ δέ, &c., sometimes means *and he, but he, &c.*, even when no ὁ μὲν precedes: as Ἰνάρως Ἀθηναίους ἐπηγάμετο· οἱ δὲ . . . ἦλθον, *Inaros called in Athenians; and they came*.

PRONOUNS.

PERSONAL AND INTENSIVE PRONOUNS.

§ 144. 1. The nominative of the personal pronouns is seldom used, except for emphasis. (See § 134, N. 1.)

NOTE. The forms ἐμοῦ, ἐμοί, and ἐμέ are more emphatic than the enclitics μοῦ, μοί, μέ.

2. Of the pronouns of the third person, οὗ, οἱ, ἑ, σφῶν, σφίσι, &c., the only forms used in Attic prose are οἱ (rarely ἑ) and the plurals. Here they are generally *indirect reflexives*, that is, in a dependent clause (or joined with an infinitive or participle in the leading clause) referring to the subject of the leading verb. *E.g.*

Φοβούνται μὴ οἱ Ἀθηναῖοι σφίσι ἐπέλθωσιν, *they fear that the Athenians may attack them*; ἐδέοντο ὑμῶν μὴ σφῆς περιορᾶν φθειρομένους, *they begged you not to see them destroyed*. See § 79, 1, N. 1.

§ 145. 1. Αὐτός in all its cases may be an intensive adjective pronoun, *himself, herself, itself, themselves*, like *ipse*. This is always its force in the *nominative* of all numbers, except when it is preceded by the article and means *the same* (§ 79, 2). *E.g.*

Αὐτὸς ὁ στρατηγός, *the general himself*; ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς, *on the very coasts*; ἐπιστήμη αὐτῆς, *knowledge itself*. (See § 142, 4, N. 4.)

NOTE. A pronoun with which αὐτός agrees is often omitted; as ταῦτα ἐποιεῖτε αὐτοί (sc. ὑμεῖς), *you did this yourselves*. So αὐτὸς ἔφη (*ipse dixit*), *himself (the master) said it*.

2. The oblique cases of αὐτός are the ordinary personal pronouns of the third person. *E.g.*

Στρατηγὸν αὐτὸν ἀπέδειξεν, *he designated him as general*.

REFLEXIVE PRONOUNS.

§ 146. The reflexive pronouns refer to the subject of the clause in which they stand. Sometimes in a dependent clause they are *indirect reflexives*

(§ 144, 2), and refer to the subject of the leading verb. *E.g.*

Γνωθὶ σαυτὸν, *know thyself*; ἐπέσφαξεν ἑαυτὸν, *he slew himself*; τὰ ἄριστα βουλευέσθε ὑμῖν αὐτοῖς, *take the best counsel for yourselves*. Ὁ τύραννος νομίζει τοὺς πολίτας ἡπηρετεῖν ἑαυτῷ, *the tyrant thinks that the citizens are his own servants* (here *οἱ* or even *αὐτῷ* might have been used).

POSSESSIVE PRONOUNS.

§ 147. The possessive pronouns are generally equivalent to the *possessive* genitive of the personal pronouns; as ὁ ἡμέτερος πατήρ (= ὁ πατήρ ἡμῶν), *our father*. The possessive is regularly preceded by the article.

DEMONSTRATIVE PRONOUNS.

§ 148. Οὗτος and ὅδε, *this*, generally refer to what is near in place, time, or thought; ἐκεῖνος, *that*, refers to what is more remote.

INTERROGATIVE PRONOUN.

§ 149. 1. The interrogative τίς; *who? what?* may be either substantive or adjective; as τίνας εἶδον; *whom did I see?* or τίνας ἄνδρας εἶδον; *what men did I see?*

2. Τίς may be used both in direct and in indirect questions; as τί βούλεται; *what does he want?* ἐρωτᾷ τί βούλεσθε, *he asks what you want* (§ 241, 1):

In indirect questions, however, the relative *ὅστις* is more common; as ἐρωτᾷ ὅ τι βούλεσθε. ●

INDEFINITE PRONOUN.

§ 150. The indefinite τίς generally means *some, any*, and may be either substantive or adjective; as τοῦτο

λέγει τις, *some one says this*; ἄνθρωπος τις, *some man*. It is sometimes nearly equivalent to the English *a* or *an*; as εἶδον ἄνθρωπὸν τινα, *I saw a certain man*, or *I saw a man*.

RELATIVE PRONOUNS.

§ 151. A relative agrees with its antecedent in gender and number; but its case depends on the construction of the clause in which it stands. *E.g.*

Εἶδον τοὺς ἄνδρας οἱς ἔϋστερον ἦλθον, *I saw the men who came afterwards*; οἱ ἄνδρες οὓς εἶδες ἀπῆλθον, *the men whom you saw went away*.

NOTE 1. The relative follows the person of the antecedent; as ὑμεῖς οἱ τοῦτο ποιεῖτε, *you who do this*; ἐγὼ ὃς τοῦτο ἐποίησα, *I who did this*.

NOTE 2. A relative referring to several antecedents follows the rule given for predicate adjectives (§ 138, N. 2). It may be plural if it refers to a collective noun; as τὸ πλῆθος οἷπερ δικάσουσιν, *the multitude who will judge*. (Cf. § 138, N. 3.)

Omission of the Antecedent.

§ 152. The antecedent of a relative may be omitted when it can easily be supplied from the context, especially if it is indefinite (§ 229). *E.g.*

*Ἐλαβεν ἃ ἐβούλετο, *he took what he wanted*; ἔπειθεν ὅπόσους ἐδύνατο, *he persuaded as many as he could*; ἃ μὴ οἶδα οὐδὲ οἶμαι εἶδέναι, *what I do not know I do not even think I know*; ἐγὼ καὶ ὧν ἐγὼ κρατῶ μένουμέν παρὰ σοί, *I and those whom I command will remain with you*.

In such cases it is a mistake to say that ταῦτα, ἐκεῖνα, &c. are understood. The relative clause here really becomes a substantive, and contains its antecedent within itself.

NOTE. The following expressions belong here:—ἐστὶν οἷ, *some*, more common than the regular εἰσὶν οἷ, *suñt qui, there are (those) who*; ἐνιοι (from ἐνι, = ἐμεστι or ἐμεσι, and οἷ), *some*; ἐνίοτε (ἐν and ὅτε), *sometimes*; ἐστὶν οὗ, *somewhere*; ἐστὶν ἤ, *in some way*; ἐστὶν ὅπως, *somehow*.

Assimilation and Attraction.

§ 153. When a relative would naturally be in the accusative as the object of a verb, it is generally *assimilated* to the case of its antecedent if this is a genitive or dative. *E.g.*

Ἐκ τῶν πόλεων ὧν ἔχει, *from the cities which he holds* (for ἀς ἔχει); τοῖς ἀγαθοῖς οἷς ἔχομεν, *with the good things which we have* (for ἃ ἔχομεν). This is often called *attraction*.

NOTE. When an antecedent is omitted which (if it could have been expressed) would have been a genitive or dative, the assimilation still takes place; and a preposition which would have belonged to the antecedent passes over to the relative; as ἐδήλωσε τοῦτο οἷς ἔπραττε, *he showed this by what he did* (like ἐκείνοις ᾧ); σὺν οἷς ἔχω τὰ ἄκρα καταλήψομαι, *I will seize the heights with the men whom I have* (as if it were σὺν τοῖς ἀνδράσιν οὓς ἔχω).

§ 154. The antecedent is often *attracted* into the relative clause, and agrees with the relative. *E.g.*

Μὴ ἀφέλῃσθε ὑμῶν αὐτῶν ἣν κέκτησθε δόξαν καλὴν, *do not take from yourselves the good reputation which you have gained* (for τὴν καλὴν δόξαν ἣν κέκτησθε).

Relative in Exclamations.

§ 155. Οἷος, ὅσος, and ὥς are used in exclamations; as ὅσα πράγματα ἔχεις, *how much trouble you have!* ὥς ἀστείος, *how witty!*

Relative not repeated.

§ 156. A relative is seldom repeated in a new case in the same sentence, but a personal or demonstrative pronoun commonly takes its place. *E.g.*

Ἐκείνοι τοίνυν, οἷς οὐκ ἔχαρίζουθ' οἱ λέγοντες οὐδ' ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὔτοι νῦν, *those men, then, whom the orators did not try to gratify, and whom they did not love as these now love you* (lit. *nor did they love them as, &c.*). Here αὐτοὺς is used to avoid repeating the relative in a new case, οὓς.

THE CASES.

REMARK. The Greek is descended from a language which had *eight cases*,—an *ablative*, a *locative*, and an *instrumental*, besides the five found in Greek. The functions of the ablative were chiefly absorbed by the genitive; those of the instrumental and locative chiefly by the dative.

I. NOMINATIVE AND VOCATIVE.

- § 157. 1. The nominative is used chiefly as the subject of a finite verb (§ 134, 1), or in the predicate after verbs signifying *to be*, &c. (§ 136).
2. The vocative, with or without *ὦ*, is used in addressing a person or thing; as *ὦ ἄνδρες Ἀθηναῖοι*, *O men of Athens!* *ἀκούεις, Ἀισχίνῃ;* *dost thou hear, Aeschines?*

II. ACCUSATIVE.

REMARK. The primary purpose of the accusative is to denote the nearer or *direct* object of a verb, as opposed to the remoter or *indirect* object denoted by the dative. It thus bears the same relation to a verb which the genitive generally bears to a noun. But the accusative has also assumed other functions, as will be seen, which cannot be brought under this or any other single category.

Accusative of Direct (External) Object.

- § 158. The direct object of the action of a transitive verb is put in the accusative; as *τοῦτο σώζει ἡμᾶς*, *this preserves us*; *ταῦτα ποιοῦμεν*, *we do these things*.

NOTE 1. Many verbs which are transitive in English, and govern the objective case, take either a genitive or a dative in Greek. (See § 171, § 184, 2, and § 188, 1, N.)

NOTE 2. Many verbs which are transitive in Greek are intransitive in English; as, *ὀμῶμαι τοὺς θεούς*, *I will swear by the Gods*; *πάντας ἔλαθεν*, *he escaped the notice of all*.

Cognate Accusative (internal Object).

§ 159. Any verb whose meaning permits it may take an accusative of kindred signification. This accusative repeats the idea *already* contained in the verb, and may follow intransitive as well as transitive verbs. *E.g.*

Ἡδῶμαι τὰς μεγίστας ἡδονάς, *I enjoy the greatest pleasures.* Εὐτυχοῦσι τοῦτο τὸ εὐτύχημα, *they enjoy this good fortune.* So πίπτειν πείσμα, *to fall (a fall)*; νόσον νοσεῖν, *to suffer under a disease*; ἀμάρτημα ἀμαρτάνειν, *to commit an error (to sin a sin)*; δουλείαν δουλεύειν, *to be subject to slavery*; γραφὴν γράφεσθαι, *to bring an indictment*; νίκην νικᾶν, *to gain a victory.*

NOTE 1. A neuter adjective sometimes represents a cognate accusative, its noun being implied in the verb; as *μεγάλα ἀμαρτάνειν* (sc. ἀμαρτήματα), *to commit great faults.*

NOTE 2. A transitive verb may have a cognate accusative and another object at the same time; as, *γράφειν τινι τὴν γραφὴν ταύτην*, *to bring this indictment against any one*; *ἡδίκησαμεν τοῦτον οὐδέν*, *we did this man no wrong.*

Accusative of Specification.—Adverbial Accusative.

§ 160. 1. The accusative of *specification* (or *limitation*) may be joined with a verb, adjective, noun, or even a sentence, to denote that *in respect to which* the expression is used. *E.g.*

Τυφλὸς εἶ τὰ ὄμματα, *you are blind in your eyes*; καλὸς τὸ εἶδος, *beautiful in form*; δίκαιος τὸν τρόπον, *just in his character*; κάμω τὴν κεφαλὴν, *I have a pain in my head*; τὰς φρένας ὑγιαίνειν, *to be sound in their minds*; διαφέρει τὴν φύσιν, *he differs in nature*; ποταμὸς, Κύδνος ὄνομα, *εἶδος δύο πλέθρων, a river, Cydnus by name, of the breadth of two plethra*; καὶ τὰ μικρὰ πειρώμαι ἀπὸ θεῶν ὁρᾶσθαι, *even in small matters I try to begin with the Gods.*

2. An accusative in certain expressions has the force of an adverb. • *E.g.*

Τοῦτον τὸν τρόπον, *in this way, thus*; τὴν ταχίστην (sc. ὁδόν), *in the quickest way*; τὴν ἀρχὴν, *at first* (with negative, *not at all*); τέλος, *finally*; προῖκα, *as a gift, gratis*; χάριν, *for the sake of*; δίκην, *in the manner of*; τὸ πρῶτον or πρῶτον, *at first*; τὸ λοιπόν, *for the rest*;

ἄλλα, in other respects ; *οὐδέν*, in nothing, not at all ; *τί*, in what ? why ? *τὶ*, in any respect, at all ; *ταῦτα*, in respect to this, therefore.

Accusative of Extent.

§ 161. The accusative may denote *extent* of time or space. *E.g.*

Αἱ σπονδαὶ ἐνιαυτὸν ἔσονται, the truce is to be for a year ; *ἔμεινε τρεῖς ἡμέρας*, he remained three days ; *ἀπέχει δ' ἡ Πλάταια τῶν Θηβῶν σταδίου ἑβδομήκοντα*, and Plataea is seventy stades distant from Thebes.

Terminal Accusative (Poetic).

§ 162. In poetry, the accusative without a preposition may denote the place or object *towards which* motion is directed ; as *μνηστῆρας ἀφίκετο*, she came to the suitors (in prose *πρὸς μνηστῆρας*).

Accusative after *Νή* and *Μά*.

§ 163. The accusative follows the adverbs of swearing *νή* and *μά*, *by*.

An oath introduced by *νή* is affirmative ; one introduced by *μά* (unless *ναί*, *yes*, precedes) is negative ; as *νή τὸν Δία*, *yes, by Zeus* ; *μὰ τὸν Δία*, *no, by Zeus*.

Two Accusatives with one Verb.

§ 164. Verbs signifying *to ask, to demand, to teach, to remind, to clothe or unclothe, to conceal, to deprive, and to divide*, may take two object accusatives. *E.g.*

Ἐάν τις σε ταῦτα ἐξεράξῃ, if any one shall ask you these questions ; *μίλλετε τοὺς θεοὺς αἰτεῖν ἀγαθὰ*, you are about to ask blessings of the Gods ; *τοὺς παῖδας τὴν μουσικὴν διδάσκει*, he teaches the boys music ; *τὴν ξυμμαχίαν ἀναμνησκόντες τοὺς Ἀθηναίους*, reminding the Athenians of the alliance ; *ἐκδύει ἐμὲ τὴν ἐσθῆτα*, he strips me of my dress ; *μὴ με κρύψῃς τοῦτο*, do not conceal this from me ; *τὴν θεὸν τοὺς στεφάνους σεσυλήκασιν*, they have robbed the Goddess of her crowns (see § 174) ; *τὸ στράτευμα κατένειμε δώδεκα μέρη*, he divided the army into twelve parts (he made twelve divisions of the army).

In many cases, as in the third and last examples, one of the accusatives is *cognate* ; see § 159, N. 2.

§ 165. Verbs signifying *to do anything to* or *to say anything of* a person or thing take two accusatives.

E.g.

Ταυτί με ποιοῦσιν, *they do these things to me*; τί μ' εἶργδσω, *what didst thou do to me?* πλείστα κακὰ τὴν πόλιν ποιοῦσιν, *they do the most evils to the state*. Ταυτί σὺ τολμᾷς ἡμᾶς λέγειν, *dost thou dare to say these things of us?*

NOTE. These verbs often take εὖ or καλῶς, *well*, or κακῶς, *ill*, instead of the accusative of a thing; τούτους εὖ ποιεῖ, *he does them good*; ὑμᾶς κακῶς ποιεῖ, *he does you harm*; κακῶς ἡμᾶς λέγει, *he speaks ill of us*.

§ 166. Verbs signifying *to name*, *to choose* or *appoint*, *to make*, *to consider*, and the like, may take a predicative accusative besides the object accusative.

E.g.

Τί τὴν πόλιν προσαγορεύεις; *what do you call the state?*—so καλοῦσί με τούτο τὸ ὄνομα, *they call me by this name*; στρατηγὸν αὐτὸν ἀπέδειξεν, *he appointed him general*; εὐεργέτην τὸν Φίλιππον ἡγόουντο, *they thought Philip a benefactor*; πάντων δεσπότην ἑαυτὸν πεποιήκεν, *he has made himself master of all*.

III. GENITIVE.

REMARK. As the chief use of the accusative is to limit the meaning of a verb, so the chief use of the genitive is to limit the meaning of a noun. When the genitive is used as the object of a verb, it seems to depend on the nominal idea which belongs to the verb; thus in ἐπιθυμῶ τούτου, *I have a desire for this*, ἐπιθυμῶ involves ἐπιθυμίαν, as we can say ἐπιθυμῶ ἐπιθυμίαν, *I feel a desire* (§ 159). It has also uses which originally belonged to the ablative; for example, with verbs of *separation* and to express *source*. (See Rem. before § 157.)

Genitive after Nouns (Adnominal Genitive).

§ 167. A noun in the genitive may limit the meaning of another noun, to express various relations, most of which are denoted by *of* or by the possessive case in English. The genitive thus depending on a noun is called *adnominal*.

The most important of these relations are the following:—

1. POSSESSION: as ἡ τοῦ πατρὸς οἰκία, *the father's house*; ἡ μῶν ἡ πατρίς, *our country*. The Possessive Genitive.

2. The **SUBJECT** of an action or feeling: as ἡ τοῦ δήμου εἰνουα, *the good-will of the people* (i.e. *which the people feel*). **The Subjective Genitive.**
3. The **OBJECT** of an action or feeling: as διὰ τὸ Πανσανίου μῖσος, *owing to the hatred of* (i.e. *felt against*) *Pausanias*. **The Objective Genitive.**
4. **MATERIAL**, including that of which anything consists: as βοῶν ἀγέλη, *a herd of cattle*; κρήνη ἡδέος ὕδατος, *a spring of fresh water*. **Genitive of Material.**
5. **MEASURE**, of space, time, or value: as τριῶν ἡμερῶν ὁδός, *a journey of three days*; τριάκοντα ταλάντων οὐσία, *an estate of thirty talents*. **Genitive of Measure.**
6. **THE WHOLE**, after nouns denoting a part: as πολλοὶ τῶν ῥητόρων, *many of the orators*; ἀνὴρ τῶν ἐλευθέρων, *a man* (i.e. *one*) *of the freemen*. **The Partitive Genitive.** (See also § 168.)

§ 168. The partitive genitive (§ 167, 6) may follow all nouns, pronouns, adjectives (especially superlatives), participles with the article, and adverbs which denote a part. *E.g.*

Οἱ ἀγαθοὶ τῶν ἀνθρώπων, *the good among the men*; ὁ ἥμις τοῦ δριθμοῦ, *the half of the number*; ἄνδρα οἶδα τοῦ δήμου, *I know a man of the people*; οὐδεὶς τῶν παιδων, *no one of the children*; πάντων τῶν ῥητόρων δεινότητος, *the most eloquent of all the orators*; ποῦ τῆς γῆς; *ubi terrarum? where on the earth?* τίς τῶν πολιτῶν, *who of the citizens?* See § 142, 4, Note 1.

Genitive after Verbs.

§ 169. 1. Verbs signifying *to be*, *to become*, or *to belong* take a genitive which is equivalent to the *possessive* or the *partitive* genitive. *E.g.*

Ὁ νόμος οὗτος Δράκοντός ἐστιν, *this law is Draco's*. Πενίαν φέρειν οὐ παντὸς, ἀλλ' ἀνδρὸς σοφοῦ, *to bear poverty is not in the power of every one, but in that of a wise man*. Δαρείου γίνονται δύο παῖδες, *two sons are born (belonging) to Darius*. Τοῦτων γενεῶν, *become (one) of these*.

2. Verbs signifying *to name, to choose or appoint, to make, to consider*, and the like, which generally take two accusatives (§ 166), may take a partitive genitive in place of the predicate accusative; as, ἐμὲ θὲς τῶν πεπεισμένων, *put me down as (one) of those who are persuaded.*
3. The genitive after verbs sometimes expresses other relations of the adnominal genitive; as τὸ τεῖχος σταδίων ἦν ὀκτώ, *the wall was (one) of eight stades (in length) (Genitive of Measure). Τὸ τεῖχος πεποιήται λίθου, the wall is built of stone (Genitive of Material). Οὐ τῶν κακοῦργων οἶκτος (sc. ἐστίν), there is no pity felt for the evil-doers (Objective Genitive).*

§ 170. 1. Any verb may take a genitive if its action affects the object *only in part*. *E.g.* . . .

Πέμπει τῶν Λυδῶν, *he sends some of the Lydians* (but πέμπει τοὺς Λυδοὺς, *he sends the Lydians*). Πίνει τοῦ οἴνου, *he drinks of the wine.*

2. This principle applies especially to verbs signifying *to share* (i.e. *to give or take a part*) or *to enjoy*. *E.g.*

Μετείχον τῆς λείας, *they shared in the booty*; ἀπολαύομεν τῶν ἀγαθῶν, *we enjoy the blessings* (i.e. *our share of them*). So μέτεστί μοι τούτου, *I have a share in this* (§ 184, 2, N.).

§ 171. 1. The genitive follows verbs signifying *to take hold of, to touch, to claim, to aim at, to hit, to attain, to miss, to make trial of, to begin*. *E.g.*

Ἐλάβετο τῆς χειρὸς αὐτοῦ, *he took his hand*; οὔτε πυρὸς οὔτε ἔρωτος ἐκὼν ἄπτομαι, *I willingly touch neither fire nor love*; τῆς ξυνέσεως μεταποιούνται, *they lay claim to sagacity*; στοχάζεσθαι τῶν ἀνθρώπων, *to aim at the men*; τῆς ἀρετῆς ἐφικέσθαι, *to attain to virtue*; ἔτυχε τῆς δίκης, *he met with justice*; σφίλλεται τῆς ἐλπίδος, *he fails of (attaining) his hope*; πειράσθαι τοῦ τεύχους, *to make an attempt on the wall*; οὐ πολέμου ἄρχομεν, *we do not begin war*.

NOTE. Verbs of *taking hold* may have an object accusative, with a genitive of the part taken hold of; as ἔλαβον τῆς ζώνης τὸν Ὀρόνταν, *they seized Orontas by his girdle.*

2. The genitive follows verbs signifying *to taste, to smell, to hear, to perceive, to understand, to remember, to forget, to desire, to care for, to spare, to neglect, to admire, to despise*. *E.g.*

Ἐλευθερίας γευσάμενος, *having tasted of freedom*; κρομμύων ὀσφραίνομαι, *I smell onions*; φωνῆς ἀκούειν, *to hear a voice*; αἰσθάνεσθαι, μεμνήσθαι, ἢ ἐπιλανθάνεσθαι τούτων, *to perceive, remember, or forget these things*; συνιέναι ἀλλήλων, *to understand one another*; τῶν μαθημάτων ἐπιθυμῶ, *I long for learning*; χρημάτων φειδίσθαι, *to be sparing of money*; δόξης ἀμελεῖν, *to neglect opinion*; ἀγαμῆ τῆς ἀρετῆς, *I admire virtue*; καταφρονεῖν τοῦ κινδύνου, *to despise the danger* (cf. § 173, 2, Note).

NOTE 1. Verbs of *hearing, learning, &c.*, may take an accusative of the thing heard, &c., and a genitive of the person heard from; as *πυθέσθαι τούτο ὑμῶν, to learn this from you* (§ 176).

NOTE 2. For μέλει and μεταμέλει with the genitive and dative, see § 184, 2, N.

NOTE 3. Causative verbs of this class may take the accusative of a person and the genitive of a thing; as *μή μ' ἀναμνήσῃς κακῶν, do not remind me of evils* (i.e. *cause me to remember them*). But verbs of *reminding* also take two accusatives (§ 164).

3. The genitive follows verbs signifying *to rule or to command*. *E.g.*

Ἔρως τῶν θεῶν βασιλεύει, *Love is king of the Gods*; Πολυκράτης Σάμου ἐτυράννει, *Polycrates was tyrant of Samos*.

- § 172. 1. Verbs signifying *fulness* and *want* take the genitive of material (§ 167, 4). *E.g.*

Χρημάτων εὐπορεῖ, *he has abundance of money*; οἱ τύραννοι ἐπαίμου οὐποτε σπανίζετε, *you tyrants never have a scarcity of praise*.

2. Verbs signifying *to fill* take the accusative of the thing filled and the genitive of material; as *ὑδατος τὴν κύλικα πληροῦν, to fill the cup with water*.

NOTE 1. Δέομαι, *I want*, besides the ordinary construction (as *τούτων ἐδέοντο, they were in want of these*), may take a genitive of the person with a cognate accusative of the thing; as *δεήσομαι ὑμῶν μετρίαν δέξιν, I will make of you a moderate request*. See § 159, N. 2.

NOTE 2. Δεῖ may take a dative of the person besides the genitive; as *δεῖ μοι τούτου, I need this*.

Causal Genitive.

§ 173. 1. The genitive often denotes a *cause*, especially after verbs expressing *praise* or *dispraise*, *pity*, *anger*, *envy*, or *revenge*. *E.g.* •

Τούτους τῆς τύλης θαυμάζειν, *to admire these for their courage*; τούτους οἰκτεῖρῶ τῆς νόσου, *I pity these for their disease*; τῶν ἀδικημάτων ὀργίζεσθαι αὐτοῖς, *to be angry with them for their offences*.

2. Verbs signifying *to accuse*, *to prosecute*, *to convict*, *to acquit*, and *to condemn* take a causal genitive denoting the *crime*. *E.g.*

Αἰτιῶμαι αὐτὸν τοῦ φόνου, *I accuse him of the murder*; διώκει με δῶρων, *he prosecutes me for bribery (for gifts)*; Κλέωνα δῶρων ἔλόντες καὶ κλοπῆς, *having convicted Cleon of bribery and theft*; ἔφευγε προδοσίας, *he was brought to trial for treachery*, but ἀπέφυγε προδοσίας, *he was acquitted of treachery*.

NOTE. Compounds of *κατά* of this class commonly take a genitive of the *person*, depending on the *κατά*. They may take also an accusative denoting the *crime* or *punishment*. Thus, οὐδείς αὐτὸς αὐτοῦ κατηγορήσε πώποτε, *no man ever himself accused himself* (§ 131, 7); καταψεύδονται μου μεγάλα, *they tell great falsehoods against me*; Φοίβου ἀδικίᾳ κατηγορεῖν, *to charge injustice upon Phoebus*.

3. The genitive is sometimes used in *exclamations*, to give the cause of the astonishment; as ὦ Πόσειδον, τῆς τέχνης, *O Poseidon, what a trade!*

Genitive of Separation, of Comparison, of Source.

§ 174. The genitive follows verbs denoting *to remove*, *to restrain*, *to release*, *to abandon*, *to deprive*, and others implying *separation*. *E.g.*

Ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου, *the island is not far distant from the main-land*; ἐπιστήμη χωριζομένη ἀρετῆς, *knowledge separated from virtue*; λύσόν με δεσμῶν, *release me from chains*; ἔπαυσαν αὐτὸν τῆς στρατηγίας, *they deposed him from his command*; οὐ παύεσθε τῆς μοχθηρίας, *you do not cease from your rascality*.

For two accusatives after verbs of *depriving*, see § 164.

§ 175. 1. The comparative degree takes the genitive when *ἢ, than*, is omitted. *E.g.*

Κρείττων ἐστὶ τοῦτων, *he is better than these*; πονηρία θάπτον θανάτου θεῖ, *wickedness runs faster than death*.

NOTE. All adjectives and adverbs which imply a comparison may take a genitive: as ἄλλοι τοῦτων, *others than these*; ὕστεροι τῆς μάχης, *too late for (later than) the battle*.

2. The genitive follows verbs signifying *to surpass, to be inferior*, and all others which imply comparison.
E.g.

* Ἄνθρωπος ξυνέσει ὑπερέχει τῶν ἄλλων, *man surpasses the others in sagacity*; τοῦ πλήθους περιγίγνεσθαι, *to be superior to the multitude*; ὑστερίζειν τῶν καιρῶν, *to be too late for the opportunities*.

§ 176. The genitive sometimes denotes the *source*. *E.g.*

Τοῦτο ἔσχόν σου, *I obtained this from you*; τοῦτο ἔμαθεν ὑμῶν, *he learned this from you*.

Genitive after Compound Verbs.

§ 177. The genitive often depends on a preposition included in a compound verb. *E.g.*

Πρόκειται τῆς Ἀττικῆς ὄρη μεγάλα, *high mountains lie before Attica*; ὑπερεφάνησαν τοῦ λόφου, *they appeared above the hill*; οὕτως ὑμῶν ὑπεραλγῶ, *I grieve so for you*; ἀποτρέπει με τοῦτου, *it turns me from this*.

For the genitive after certain compounds of *κατά*, see § 173, 2, Note. See also § 193.

Genitive of Price or Value.

§ 178. The genitive may denote the *price* or *value* of a thing. *E.g.*

Δόξα χρημάτων οὐκ ὠνή (sc. ἐστίν), *glory is not to be bought with money*; πύσον διδάσκει, *for what price does he teach?* μισθοῦ νόμους εισφέρει, *he proposes laws for a bribe*; ὁ δοῦλος πέντε μνῶν τιμᾶται, *the slave is valued at five minas*.

Genitive of Time and Place.

§ 179. The genitive may denote the *time* within which anything takes place. *E.g.*

· Πέρσαι οὐχ ἤξουσι δέκα ἐτῶν, *the Persians will not come within ten years*. Τῆς νυκτὸς ἐγένετο, *it happened within the night* (but τῇ νύκτι means *during the whole night*).

Genitive with Adjectives.

§ 180. The *objective* genitive follows many verbal adjectives, which are chiefly kindred (in meaning or derivation) to verbs which take the genitive, but sometimes to verbs which take the accusative.

E.g.

Μέτοχος σοφίας, *partaking of wisdom* (§ 140, 2); ἐμπειρος κακῶν, *experienced in evils* (§ 171, 1); κατήκοος τῶν γονέων, *obedient (lit. hearkening) to his parents*; φειδωλοὶ χρημάτων, *sparing of money* (§ 171, 2); ἐγκρατὴς ἑαυτοῦ, *being master of himself*; ἀρχικὸς ἀνδρῶν, *fit to rule men* (§ 171, 3); μεστὸς κακῶν, *full of evils* (§ 172, 1); ἔνοχος δειλίας, *chargeable with cowardice* (§ 173, 2); δαίφθορος τῶν ἄλλων, *distinguished from the others* (§ 174).

Πύλωος ἀνατρεπτικός, *subversive of the state*; πρακτικὸς τῶν καλῶν, *capable of doing noble deeds*; φιλομαθὴς πάσης ἀληθείας, *fond of learning all truth* (§ 158).

§ 181. The *possessive* genitive sometimes follows adjectives denoting *possession* or the opposite. *E.g.*

Οικεῖα τῶν βασιλευόντων, *belonging to the kings*; ἱερὸς ὁ χώρος τῆς Ἀρτέμιδος, *the place is sacred to Artemis*.

For the dative after such adjectives, see § 185.

Genitive with Adverbs.

§ 182. 1. The genitive follows adverbs derived from adjectives which take the genitive. *E.g.*

Οἱ ἐμπείρως αὐτοῦ ἔχοντες, *those who are acquainted with him*; ἀναξίως τῆς πόλεως, *in a manner unworthy of the state*.

2. The genitive follows many adverbs of *place*. *E.g.*

Εἴσω τοῦ ἐρύματος, *within the fortress*; ἔξω τοῦ τείχους, *outside of the wall*; ἐκτὸς τῶν ὁρῶν, *without the boundaries*; χωρὶς τοῦ σώματος, *apart from the body*; μεταξὺ σοφίας καὶ ἀμαθίας, *between wisdom and ignorance*; πέραν τοῦ ποταμοῦ, *beyond the river*; πρόσθεν τοῦ στρατοπέδου, *in front of the camp*.

Such adverbs, besides those given above, are chiefly ἐντός, *within*; δίχα, *apart from*; ἐγγύς, ἄγχι, πέλας, and πλησίον, *near*; ὁπρῶ

(*πρὸς*), *far from*; *ὀπίσθεν* and *κατόπιον*, *behind*; and a few others of similar meaning. The genitive after most of them can be explained as a *partitive* genitive or as a genitive of *separation*.

NOTE. Πλήν, *except*, ἄχρι and μέχρι, *until*, ἄνευ and ἄνευ, *without*, ἕνεκα (*ὄνεια*), *on account of*, and μεταξύ, *between*, take the genitive like prepositions. See § 191.

Genitive Absolute.

§ 183. A noun and a participle not connected with the main construction of the sentence may stand by themselves in the genitive. This is called the *genitive absolute*. *E.g.*

Ταῦτ' ἐπράχθη Κόνωνος στρατηγοῦντος, *this was done when Conon was general*. Οὐδέν τῶν δεόντων ποιοῦντων ὑμῶν κακῶς τὰ πράγματα ἔχει, *affairs are in a bad state while you do nothing which you ought to do*. Θεῶν διδόντων οὐκ ἂν ἐκφύγοι κακά, *if the Gods should grant (it to be so), he could not escape evils*.

For the relations denoted by this genitive, see §§ 277, 278.

IV. DATIVE.

REMARK. The primary use of the *dative* case is to denote that *to* or *for* which anything is or is done. It also denotes that *by* which or *with* which, and the time (sometimes the place) *in* which, anything takes place,—i.e. it is not merely a *dative*, but also an *instrumental* and a *locative* case (See Remark before § 157.) The object of motion after *to* is not regularly expressed by the Greek dative, but by the accusative with a preposition. (See § 162.)

Dative expressing To or For.

§ 184. The dative is used to denote that *to* or *for* which anything is or is done. This includes,—

1. The dative of the *indirect object* after transitive verbs, which is generally introduced in English by *to*.

E.g.

Δίδωσι μισθὸν τῷ στρατεύματι, *he gives pay to the army*; ἰπποσχνεῖται σοι δέκα τάλαντα, *he promises ten talents to you (or he promises you ten talents)*.

2. The dative after certain intransitive verbs, many of which in English take a direct object without *to*.

E.g.

Εὔχομαι τοῖς θεοῖς, *I pray (to) the Gods*; δικαιοσύνη λυσιτελεῖ τῷ ἔχοντι, *justice is advantageous to (or profits) the one having it*; τοῖς νόμοις πείθεται, *he is obedient to the laws (he obeys the laws)*; βοηθεῖ τοῖς φίλοις, *he assists his friends*; οὐ πιστεύει τοῖς φίλοις, *he does not trust his friends*; τοῖς Θηβαίοις ὀνειδίζουν, *they reproach the Thebans*; ὀργίζεσθε τοῖς ἀδικοῦσιν, *you are angry with the offenders*. So πρέπει μοι λέγειν, *it is becoming me to speak*; προσήκει μοι, *it belongs to me*; δοκεῖ μοι, *it seems to me*; δοκῶ μοι, *methinks*.

REMARK. The verbs of this class which are not translated with *to* in English are chiefly those signifying *to benefit, serve, obey, defend, assist, please, trust, satisfy, advise, exhort*, or any of their opposites; also those expressing *friendliness, hostility, abuse, reproach, envy, anger, threats*.

NOTE. The impersonals δεῖ, μέτεστι, μέλει, μετμέλει, and προσήκει take the dative of a *person* with the genitive of a *thing*; as δεῖ μοι τούτου, *I have need of this*; μέτεστί μοι τούτου, *I have a share in this*; μέλει μοι τούτου, *I am interested in this*; προσήκει μοι τούτου, *I am concerned in this*. (For the gen. see § 170, 2, § 171, 2, N. 2, § 172, 2, N. 2.)

3. The dative of *interest* (or of *advantage* or *disadvantage*), which is generally introduced in English by *for*.

E.g.

Πᾶς ἀνὴρ αὐτῷ πονεῖ, *every man labours for himself*; Σόλων Ἀθηναίοις νόμους ἔθηκε, *Solon made laws for the Athenians*.

NOTE 1. Sometimes this dative has nearly the same force as a possessive genitive; as οἱ ἵπποι αὐτοῖς δέδενται, *their horses are tied* (lit. *the horses are tied for them*).

NOTE 2. Here belongs the so-called *ethical dative*, in which the personal pronouns have the force of *for my sake, &c.*, and sometimes cannot easily be translated; as τί σοι μαθήσομαι, *what am I to learn for you?* πῶς ἡμῖν ἔχεις, *how are you (we wish to know)?*

4. The dative of *possession*, after εἰμί, γίγνομαι, and similar verbs. *E.g.*

Πολλοὶ μοι φίλοι εἰσιν, *I have many friends*; πάντα σοι γενήσεται, *all things will belong to you*.

5. The dative denoting 'that *with respect to which* a statement is made,—often belonging to the whole sentence rather than to any special word. *E.g.*

Ἄπαντα τῷ φοβουμένῳ ψοφεῖ, *everything sounds to one who is afraid.*

- § 185. The dative follows many adjectives and adverbs of kindred meaning with the verbs included in § 184, and some verbal nouns. *E.g.*

Δυσμενὴς τοῖς φίλοις, *hostile to his friends*; εὖνους ἑαυτῷ, *kind to himself*. Συμπεφρόντως αὐτῷ, *profitably to himself*; ἐμποδὼν ἐμοί, *in my way*.

Dative of Resemblance and Union.

- § 186. The dative is used with all words implying *resemblance, union, or approach*. This includes verbs, adjectives, adverbs, and nouns. *E.g.*

Σκιαῖς ἐοικότες, *like shadows*; ὁμιλοῦσι τοῖς κακοῖς, *they associate with the bad*; ὁμολογοῦσιν ἀλλήλοις, *they agree with one another*; διαλέγονται τούτοις, *they converse with these*; τοῖς αὐτοῖς Κύρῳ ὅπλοις ὥπλισμένοι, *armed with the same arms as Cyrus*. Ἐγγὺς ὁδῷ, *near a road* (also the genitive, § 182, 2): ἔμα τῇ ἡμέρᾳ, *as soon as (it was) day*; ὁμοῦ τῷ πῇ λῳ, *together with the mud*.

NOTE. Here belong not merely such verbs as διαλέγομαι, *discourse with*, but also μάχομαι, πολεμέω, and others signifying *contend with, quarrel with*; as μάχεσθαι τοῖς Θηβαίοις, *to fight with the Thebans*; πολεμοῦσιν ἡμῖν, *they are at war with us*.

Dative after Compound Verbs.

- § 187. The dative follows many verbs compounded with ἐν, σύν, or ἐπί; and some compounded with πρὸς, παρά, περί, and ὑπό. *E.g.*

Τοῖς νόμοις ἐμμένων, *abiding by the laws*; ἐμαυτῷ συνήδειν οὐδὲν ἐπισταμένῳ, *I was conscious to myself (lit. with myself) that I knew nothing*; ἤδη ποτὶ σοι ἐπῆλθεν; *did it ever occur to you?* Προσβάλλειν τῷ τειχεῖ σματι, *to attack the fortification*; ἀδελφὸς ἀνδρὶ παρείη, *let a brother stand by a man* (i.e. let a man's brother stand by him); τοῖς κακοῖς περιπίπτουσιν, *they are involved in evils*; ὑποκείται τὸ πεδίον τῷ ἱερῷ, *the plain lies below the temple*.

Causal and Instrumental Dative.

§ 188. 1. The dative is used to denote the *cause, manner, means, or instrument*. *E.g.*

CAUSE: Αποθνήσκει νότῳ, *he dies of disease*. MANNER: Δρόμῳ ἡπείγοντο, *they pressed forward on a run*; τῷ ὄντι, *in reality*; βίᾳ, *forcibly*; ταύτῃ, *in this manner, thus*. MEANS OR INSTRUMENT: Ὀρώμεν τοῖς ὀφθαλμοῖς, *we see with our eyes*; ἐγνώσθησαν τῇ σκευῇ τῶν ὀπλῶν, *they were recognized by the fashion of their arms*; κακοῖς ἰᾶσθαι κακά, *to cure evils by evils*.

NOTE. Χραμῇ, *to use (to serve one's self by)*, takes the *instrumental* dative: as χρῶνται ἀργυρίῳ, *they use money*. A neuter pronoun (e.g. τί, τι, ὃ τι, or τοῦτο) may be added as a cognate accusative (§ 159, N. 2); as τί τοῦτοις χρήσομαι; *what shall I do with these* (lit. *what use shall I make of these*)?

2. The dative of *manner* is used with comparatives to denote the *degree of difference*. *E.g.*

Πολλῷ κρείττον ἐστίν, *it is much better (better by much)*; ἡ κεφαλὴ μείζων (or ἐλάττων), *a head taller (or shorter)*.

3. The dative sometimes denotes the *agent* with passive verbs, especially with the perfect and pluperfect. *E.g.*

Τοῦτο ἤδη σοι πέπρακται, *this has now been done by you*. (See § 197.)

4. With the verbal adjective in -τέος, in its personal (passive) construction, the agent is expressed by the dative; in its impersonal (active) construction, by the dative or the accusative. See § 281.

5. The dative is used to denote that by which any person is *accompanied*. *E.g.*

Ἦλθον οἱ Πέρσαι παμπληθεὶ στόλῳ, *the Persians came with an army in full force*.

NOTE. This dative sometimes takes the dative of *αὐτός* for emphasis; as μίαν (ναῦν) αὐτοῖς ἀνδράσιν εἶλον, *they took one (ship) men and all* (§ 145, 1).

Dative of Time.

§ 189. The dative without a preposition often denotes time, *when*. This is confined chiefly to nouns denoting *day, night, month, or year*, and to names of *festivals*. *E.g.*

Τῇ αὐτῇ ἡμέρᾳ ἀπέθανεν, *he died on the same day*; Ἑρμαῖ μιᾷ νυκτὶ οἱ πλείστοι περιεκόπησαν, *the most of the Hermæ were mutilated in one night*; τετάρτῳ ἔτει ξυνέβησαν, *they came to terms in the fourth year*. So τῇ ὑστεραίᾳ (sc. ἡμέρᾳ), *on the following day*.

Dative of Place (Poetic).

§ 190. In poetry, the dative without a preposition often denotes the place *where*; as Ἑλλάδι ναίων, *dwelling in Hellus*.

PREPOSITIONS.

§ 191. Prepositions connect nouns (or words used as nouns) with other parts of the sentence. They were originally adverbs, and generally appear as such in composition with verbs.

Besides the prepositions properly so called, there are certain adverbs used in the same way, which cannot be compounded with verbs: these are called *improper* prepositions, and are *ἀνευ, ἀτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλὴν, ὥς*. All of these take the genitive, except *ὥς*, which takes the accusative.

I. Four prepositions take the *genitive* only: ἀντί, ἀπό, ἐκ (ἐξ), πρό,—with the improper prepositions ἀνευ, ἀτερ, ἄχρι, μέχρι, μεταξύ, ἔνεκα, πλὴν.

1. ἀντί, *instead of, for*. Original meaning, *over against, against*.
In comp.: *against, in opposition, in return, instead*.

2. ἀπό (Lat. *ab, a*, Eng. *off*), *from, off from, away from*; originally (as opposed to ἐκ) *separated from*.

(a) of PLACE: ἀπ' ἵππου μάχεσθαι, *to fight on horseback* (from a horse).

(b) of TIME: ἀπὸ τούτου τοῦ χρόνου, *from this time*.

(c) of CAUSE: ἀπὸ στάσεων ἐκπίπτειν, *to be driven out by factions*.

In comp.: *from, away, off, in return*.

3. *ἐκ* or *ἐξ* (§ 18, 2; Lat. *e*, *ex*), *from*, *out of*; originally (as opposed to

- (a) OF PLACE: *ἐκ Σπάρτης φεύγει*, *he is banished from Sparta*.
- (b) OF TIME: *ἐκ παλαιότατου*, *from the most ancient time*.
- (c) OF ORIGIN: *ὕπναρ ἐκ Διὸς ἐστίν*, *the dream comes from Zeus*. So also with *passive* verbs (instead of *ὑπό* with gen.): *τιμᾶσθαι ἐκ τινος*, *to be honoured by some one* (the agent viewed as the source).
- IN COMP. : *out, from, away, off*.

4. *πρό* (Lat. *pro*), *before*:

- (a) OF PLACE: *πρό θυρῶν*, *before the door*.
- (b) OF TIME: *πρό τῆς μάχης*, *before the battle*.
- (c) OF PREFERENCE: *πρό τούτων*, *in preference to this*.
- (d) OF PROTECTION: *πρό παίδων μάχεσθαι*, *to fight for one's children*.
- IN COMP. : *before, forward, forth*.

5. So *ἄνευ*, *ἄτερ*, *without*; *ἔχρι*, *μέχρι*, *until*; *μεταξύ*, *between*; *ἔνεκα*, *on account of*; *πλὴν*, *except*.

II. Two take the *dative* only: *ἐν* and *σύν*.

1. *ἐν*, *in*, equivalent to Lat. *in* with the ablative:

- (a) OF PLACE: *ἐν Σπάρτῃ*, *in Sparta*.
- (b) OF TIME: *ἐν τούτῳ τῷ ἔτει*, *in this year*.
- IN COMP. : *in, on, at*.

2. *σύν* or *σύν* (Lat. *cum*), *with*, i.e. *in company with* or *by aid of*.

IN COMP. : *with, together*.

III. One takes the *accusative* only: *εἰς* or *εἰς*,—with the improper preposition *ὧς*.

1. *εἰς* or *εἰς*, *into*, *to*; originally (as opposed to *ἐκ*) *to within* (Lat. *in* with the accusative, or *inter*):

- (a) OF PLACE: *ἔφυγον εἰς Μάγαρα*, *they fled into Megara*.
- (b) OF TIME: *εἰς νύκτα*, (to) *till night*; *εἰς τὸν ἅπαντα χρόνον*, *for all time*.
- (c) OF NUMBER AND MEASURE: *εἰς διακοσίους*, (amounting) *to two hundred*; *εἰς δύναμιν*, *up to one's power*.
- (d) OF PURPOSE OR REFERENCE: *χρήσιμος εἰς τι*, *useful for any thing*.
- IN COMP. : *into, in, to*.

2. *εἰς*, *to*, only with persons: *εἰσελθεῖν εἰς τινα*, *to go in to (visit) any one*.

IV. Three take the *genitive* and *accusative* : *διά, κατά, ὑπέρ*.

1. *διά*, *through* (Lat. *di-, dis-*).

(1) with the *GENITIVE* :

(a) of *PLACE* : *δι' ἀσπίδος ἦλθεν*, *it went through a shield*.

(b) of *TIME* : *διὰ νυκτός*, *through the night*.

(c) of *MEANS* : *δι' ἐρμηνέως λέγειν*, *to speak through an interpreter*.

(d) in various phrases like *δι' οἴκτου ἔχειν*, *to pity* ; *διὰ φιλίας ἵναί*, *to be in friendship (with one)*.

(2) with the *ACCUSATIVE*, *on account of*, *by reason of* : *δι' Ἀθήνην*, *by help of Athens* ; *διὰ τοῦτο*, *on this account*.

In COMP. : *through*, also *apart* (Lat. *di-, dis-*).

2. *κατά* (cf. adverb *κάτω*, *below*), originally *down* (opposed to *ἀνά*).

(1) with the *GENITIVE* :

(a) *down from* : *ἄλλεσθαι κατὰ τῆς πέτρας*, *to leap down from the rock*.

(b) *down upon* : *κατὰ τῆς κεφαλῆς καταχεῖν*, *to pour down upon the head* ; also *against*, *under*, *concerning*.

(2) with the *ACCUSATIVE*, *down along* ; of motion *over*, *through*, *among*, *into*, *against* ; also *according to*, *concerning*.

(a) of *PLACE* : *κατὰ ῥοῦν*, *down stream* ; *κατὰ γῆν καὶ θάλασσαν*, *by land and by sea*.

(b) of *TIME* : *κατὰ τὸν πόλεμον*, *during (at the time of) the war*.

(c) *DISTRIBUTIVELY* : *κατὰ τρεῖς*, *by threes, three by three* ; *καθ' ἡμέραν*, *day by day, daily*.

In COMP. : *down*, *against*.

3. *ὑπέρ*, *over* (Lat. *super*).

(1) with the *GENITIVE* :

(a) of *PLACE* : *ὑπὲρ τῆς κεφαλῆς*, *over (his) head* ; *ὑπὲρ τῆς θαλάσσης*, *above (away from) the sea*.

(b) *for*, *in behalf of* (opposed to *κατά*) : *μάχεσθαι ὑπὲρ τινος*, *to fight for one (originally over him)* ; *ὑπὲρ σοῦ δέδοικα*, *I fear for you* ; *ὑπὲρ τινος λέγειν*, *to speak in place of one* ; sometimes *concerning* (like *περί*).

(2) with the *ACCUSATIVE*, *over*, *beyond*, of place and measure.

In COMP. : *over*, *beyond*, *exceedingly*, *in behalf of*.

V. One takes the *accusative* (and in poetry also the *dative* and very rarely the *genitive*) : *ἀνά*.

ἀνά (cf. adverb *ἄνω*, *above*), originally *up* (opposed to *κατά*).

with the *ACCUSATIVE*, *up along* ; and of motion *over*, *through*, *among* (cf. *κατά*).

(a) of PLACE : ἀνὰ ῥοὺν, *up stream* ; ἀνὰ στρατόν, *through the army* (Hom.).

(b) of TIME : ἀνὰ πᾶσαν τὴν ἡμέραν, *all through the day*.

(c) In DISTRIBUTIVE expressions : ἀνὰ τέτταρας, *by fours*.

In COMP. : *up, back, again*.

VI. Seven take the *genitive, dative, and accusative* : ἀμφί, ἐπί, μετά, παρά, περί, πρόσ, ὑπό.

1. ἀμφί (Lat. *amb-*), connected with ἀμφω, *both* ; originally *on both sides of* ; hence *about*.

(1) with the GENITIVE (rare in prose) *about, concerning*.

(2) with the DATIVE (only Ionic and poetic), *about*.

(3) with the ACCUSATIVE, *about, near, of place, time, number, etc.* : ἀμφ' ἄλα, *by the sea* ; ἀμφι δειλὴν, *near evening* ; ἀμφι τὰ ἑξήκοντα, *about sixty* (circiter sexaginta).

In COMP. : *about, on both sides*.

2. ἐπί, *on, upon*.

(1) with the GENITIVE :

(a) of PLACE : ἐπὶ πύργου, *on a tower* ; sometimes *towards* : ἐπὶ Σάμου πλεῖν, *to sail (upon) towards Samos*.

(b) of TIME : ἐφ' ἡμῶν, *in our time*.

(2) with the DATIVE :

(a) of PLACE : ἐπὶ τῇ θαλάσῃ οἰκεῖν, *to live upon (by) the sea*.

(b) of TIME : ἐπὶ τῷ σημείῳ, *upon the signal* ; ἐπὶ τοῦτοις, *thereupon*.

(c) likewise *over, for, at, in addition to, on account of, in the power of* ; and in many other relations : see the Lexicon.

(3) with the ACCUSATIVE, originally *up to* ; then *to, towards, against* : ἀναβαίνειν ἐφ' ἵππον, *to mount a horse* ; ἐπὶ δεξιᾷ, *to the right*.

In COMP. : *upon, over, after, toward, to, for, at, against, besides*.

3. μετά (akin to μέσος, Lat. *medius*), *amid, among*.

(1) with the GENITIVE, *with, on the side of* : μετά τῶν συμμάχων τοῖς πολεμοῖς μάχεσθαι, *with (the help of) the allies to fight with (against) the enemy* (§ 186, N.).

(2) with the DATIVE (poetic, chiefly Epic), *among*.

(3) with the ACCUSATIVE :

(a) *into (the midst of), after (in quest of), for* (poetic).

(b) generally *after, next to* : μετά τὸν πόλεμον, *after the war* ; μέγιστος μετά τὸν Ἰστρον, *the largest (river) next to the Ister*.

In COMP. : *with* (of sharing), *among, after (in quest of)* : it also denotes *change, as in μετανοέω, change one's mind, repent*.

4. *παρά*, *by, near, alongside of* (see Note).

(1) with the GENITIVE, *from beside, from*.

(2) with the DATIVE, *near*: *παρὰ Κύρου ὄντες*, *being near Cyrus*.

(3) with the ACCUSATIVE, *to (a place), near to*: also *by the side of, beyond or beside, except, along with, because of*.

(a) of PLACE: *ἀφικνεῖται παρὰ Κύρον*, *he comes to Cyrus*.

(b) of TIME: *παρὰ πάντα τὸν χρόνον*, *this throughout the whole time*.

(c) of CAUSE: *παρὰ τὴν ἡμετέραν ἀμέλειαν*, *on account of our neglect*.

(d) with idea of *beyond* or *beside*, and *except*: *οὐκ ἔστι παρὰ ταῦτα ἄλλα*, *there are no others besides these*; *παρὰ τὸν νόμον*, *contrary to the law* (properly *beyond* it).

In COMP.: *beside, along by, hitherward, wrongly* (*beside the mark*), *over* (*as in overstep*).

5. *περί*, *around* (on all sides).

(1) with the GENITIVE, *about, concerning* (Lat. *de*): *περὶ πατρὸς ἐρέσθαι*, *to inquire about his father*; also (poetic) *above*; *κρατερὸς περὶ πάντων*, *mighty above all*.

(2) with the DATIVE, *about, around, concerning*, seldom in Attic prose.

(3) with the ACCUSATIVE, nearly the same as *ἀμφί*.

In COMP.: *around, about, exceedingly*.

6. *πρὸς*, *at or by* (in front of), akin to *πρό*.

(1) with the GENITIVE:

(a) *in front of, looking towards*: *πρὸς Θράκης κεῖσθαι*, *to be situated over against Thrace*;—in swearing: *πρὸς θεῶν*, *before (by) the Gods*. Sometimes *pertaining to* (as character): *ἡ κάρτα πρὸς γυναικὸς ἐστίν*, *surely it is very like a woman*.

(b) *from* (properly *from before*): *τιμὴν πρὸς Ζηνὸς ἔχοντες*, *having honour from Zeus*; sometimes with passive verbs (like *ὑπό*): *πρὸς τινος φιλεῖσθαι*, *to be loved by some one*.

(2) with the DATIVE:

(a) *at*: *ὁ Κύρος ἦν πρὸς Βαβυλῶνι*, *Cyrus was at Babylon*.

(b) *in addition to*: *πρὸς ταῦτοις*, *besides this, furthermore*.

(3) with the ACCUSATIVE:

(a) *to*: *ἰέναι πρὸς Ὀλυμπον*, *to go to Olympus*.

(b) *towards*: *πρὸς Βαρρᾶν*, *towards the North*; so of persons: *πιστῶς διακεῖσθαι πρὸς τινα*, *to be faithfully disposed towards one*.

(c) *with a view to, in reference to*: *πρὸς τί με ταῦτ' ἐρωτᾷς*, *(to what end) for what do you ask me this?* *πρὸς τὴν δύναμιν*, *according to one's power*.

In COMP.: *to, towards, against, besides*.

7. *ὑπό*, *under* (Lat. *sub*), *by*.

(1) with the GENITIVE :

- (a) of PLACE : *ὑπὸ γῆς*, *under the earth* ; sometimes *from under*.
 (b) to denote the AGENT with passive verbs : *τιμᾶσθαι ὑπὸ τῶν πολιτῶν*, *to be honoured by the citizens*.
 (c) of CAUSE : *ὑπὸ δέους*, *through fear* ; *ὑφ' ἡδονῆς*, *through pleasure*.

(2) with the DATIVE (especially poetic) : *θανεῖν ὑπ' Ἰλίου*, *to perish under (the walls of) Ilium*.

(3) with the ACCUSATIVE :

- (a) of PLACE, *under*, properly to (a place) ; *under*.
 (b) of TIME, *towards (entering into)* : *ὑπὸ νύκτα*, *just before night* (Lat. *sub noctem*) : sometimes *during*.

In COMP. : *under, secretly, slightly, gradually*.

NOTE. Further details must be learned by practice. In general, the accusative is the case used with prepositions to denote that *towards* which, *over* which, *along* which, or *upon* which *motion* takes place ; the genitive, to denote that *from* which anything proceeds ; the dative, to denote that *in* which anything takes place. It will be noticed how the meaning of each case modifies the translation of a given preposition : thus *παρά* means *near, alongside of* ; and we have *παρὰ τοῦ βασιλέως*, *from the neighbourhood of the king* ; *παρὰ τῷ βασιλεῖ*, *in the neighbourhood of the king* ; *παρὰ τὸν βασιλέα*, *into the neighbourhood of the king*.

§ 192. (*Recapitulation*). 1. The following prepositions take the *genitive* : *ἀμφί, ἀντί, ἀπό, διά, ἐκ (ἐξ), ἐπί, κατά, μετά, παρά, περί, πρό, πρόσ, ὑπέρ, ὑπό*,—i.e. all except *εἰς, ἐν, σύν, ἀνά*. Also the improper prepositions *ἀνευ, ἄτερ, ἄχρη, μέχρη, μεταξύ, ἔνεκα, πλήν*.

2. The following take the *dative* : *ἐν, ἐπί, παρά, περί, πρόσ, σύν, ὑπό*, and in poetry *ἀμφί, ἀνά, μετά*.

3. The following take the *accusative* : *ἀμφί, ἀνά, διά, εἰς (ἐς), ἐπί, κατά, μετά, παρά, περί, πρόσ, ὑπέρ, ὑπό*,—i.e. all except *ἀντί, ἀπό, ἐκ, ἐν, πρό, σύν*. So also *ὡς* (with words denoting *persons*).

§ 193. A preposition is often followed by its own case when it is part of a compound verb. *E.g.*

Παρακομίζοντο τὴν Ἰταλίαν, *they sailed along the coast of Italy* ; *ἐσῆλθέ με*, *it occurred to me* ; *ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα*, *his mother assisted him in this* (i.e. *ἐπραττε σύν αὐτῷ*). For examples of the genitive, see § 177 ; for those of the dative, see § 187.

ADVERBS.

§ 194. Adverbs qualify verbs, adjectives, and other adverbs. *E.g.*

Οὕτως εἶπεν, *thus he spoke*; πρῶτον ἀπῆλθεν, *he first went away*; τὸ ἀληθὺς κακόν, *that which is truly evil*.

For adverbs preceded by the article, and qualifying a noun like adjectives, see § 141, N. 3. For adverbs with the genitive or dative, see §§ 168; 182; 185; 186. For adverbs as prepositions, see § 191. For negative adverbs, see § 283.

THE VERB.

VOICES.

Active.

§ 195. In the active voice the subject is represented as acting: as τρέπω τοὺς ὀφθαλμούς, *I turn my eyes*; ὁ πατήρ φιλεῖ τὸν παῖδα, *the father loves the child*; ὁ ἵππος τρέχει, *the horse runs*.

Passive.

§ 196. In the passive voice the subject is represented as acted upon; as ὁ παῖς ὑπὸ τοῦ πατρὸς φιλεῖται, *the child is loved by the father*.

§ 197. 1. The object of the active becomes the subject of the passive. The subject of the active, the agent, is generally expressed by ὑπό and the genitive in the passive construction. (See § 196 and the example).

NOTE. When the active is followed by two accusatives, or by an accusative of a thing and a dative of a person, the case denoting a person is generally made the subject of the passive, and the other (an accusative) remains unchanged. *E.g.*

Οὐδὲν ἄλλο διδάσκεται ἄνθρωπος, *the man is taught nothing else* (in the active, οὐδὲν ἄλλο διδάσκουσι τὸν ἄνθρωπον). Ἄλλο τι μείζον ἐπιταχθήσεσθε, *you will have some other greater command imposed on you* (active, ἄλλο τι μείζον ὑμῖν ἐπιτάξουσιν, *they will impose some other greater command on you*). So ἐκκόπτεσθαι τὸν ὀφθαλμόν, *to have his eye cut out*, and ἀποτέμεναι τὴν κεφαλὴν, *to*

have his head cut off, &c., from possible active constructions *ἐκκόπτειν τί τινα*, and *ἀποτίμνειν τί τινα* (cf. § 184, 3, N. 1).

2. The perfect and pluperfect passive generally take the *dative* of the agent (§ 188, 3).

The personal verbal in *-τέος* takes the dative, the impersonal in *-τέον* the dative or accusative, of the agent (§ 188, 4).

- § 198. The subject of the passive may be a neuter adjective which represents a cognate accusative of the active construction; or the passive may be used impersonally, the subject being implied in the idea of the verb itself. *E.g.*

Ἄσεβεῖται οὐδέν, no act of impiety is committed (act. *ἀσεβεῖν οὐδέν*, § 159, N. 1). So *παρεσκεύασται*, preparation has been made (it is prepared); *ἀμαρτάνεται*, error is committed (it is erred); cf. Latin *ventum est*.

†

Middle.

- § 199. In the middle voice the subject is represented as acting upon himself, or in some manner which concerns himself.

1. As acting on himself: *ἐπράποντο πρὸς ληστείαν*, they turned themselves to piracy. This, though the most natural, is the least common use of the middle.
2. As acting for himself or with reference to himself: *ὁ δῆμος τίθεται νόμους*, the people make laws for themselves, whereas *τίθηται νόμους* would properly be said of a lawgiver; *τοῦτον μεταπέμπωμαι*, I send for him (to come to me); *ἀπεπέμπετο αὐτούς*, he dismissed them.
3. As acting on an object which belongs to himself: *ἦλθε λυσόμενος θυγάτρα*, he came to ransom his (own) daughter (Hom.)

NOTE 1. Often the middle expresses no more than is implied in the active; thus *τρόπαιον ἵστασθαι*, to raise a trophy for themselves, generally adds nothing but the expression to what is implied in *τρόπαιον ἵσταναι*, to raise a trophy; and either form can be used. The middle sometimes appears not to differ at all from the active in meaning; as the poetic *ιδέσθαι*, to see, and *ιδεῖν*.

NOTE 2. The middle sometimes has a *causative* meaning; as *ἔδιδάξαμέν σε*, *I had you taught*.

NOTE 3. The middle of certain verbs is peculiar in its meaning. Thus, *ἀποδίδωμι*, *give back*, *ἀποδίδομαι*, *sell*; *γράφω*, *write* or *propose a vote*, *γράφομαι*, *indict*; *τιμωρῶ τι*, *I avenge a person*, *τιμωροῦμαι τινα*, *I avenge myself on a person* or *I punish a person*; *ἄπτω*, *fasten*, *ἄπτομαι*, *cling to* (*fasten myself to*); so *ἔχομαι*, *hold to*.

NOTE 4. The future middle of some verbs has a passive sense; as *ἀδικῶ*, *wrong*, *ἀδικήσομαι*, *I shall be wronged*.

TENSES.

I. TENSES OF THE INDICATIVE.

§ 200. The tenses of the indicative express action as follows:—

PRESENT, continued or repeated present action: *γράφω*, *I am writing* or *I write* (habitually):

IMPERFECT, continued or repeated past action: *ἔγραφον*, *I was writing*, or *I used to write*.

PERFECT, action finished in present time: *γέγραφα*, *I have written*.

PLUPERFECT, action finished in past time: *ἔγεγράφειν*, *I had written*.

AORIST, simple past action: *ἔγραψα*, *I wrote*. (See Note 5.)

FUTURE, future action: *γράψω*, *I shall write* or *I shall be writing*.

FUTURE PERFECT, action to be finished in future time: *γεγράφῃς*, *it will have been written*.

NOTE 1. In narration, the present is sometimes used vividly for the aorist; as *πορεύεται πρὸς βασιλέα ἢ ἐδύνατο τάχιστα*, *he goes (went) to the king as fast as he could*.

For the present expressing a general truth, see § 205, 1.

NOTE 2. The presents *ἔκω*, *I am come*, and *οἶχομαι*, *I am gone*, have the force of perfects; the imperfects having the force of pluperfects.

NOTE 3. The present *εἶμι*, *I am going*, has a future sense, and is used as a future of *ἔρχομαι*, whose proper future *ἐλεύσομαι* is not in good use in Attic prose.

NOTE 4. The present with *πάλα* or any other expression of past time has the force of a present and perfect combined; as *πάλαι σοι τοῦτο λέγω*, *I have long been telling you this (which I now tell)*.

NOTE 5. The *aoiist* corresponds exactly to the so-called imperfect in English, whereas the Greek imperfect corresponds to the forms *I was doing*, &c. Thus, *ἐποίει τούτο* is *he was doing this* or *he did this habitually*; *ἔπεισεν τούτο* is *he has already done this*; *ἔπεποιήκει τούτο* is *he had already (at some past time) done this*; but *ἐποίησε τούτο* is simply *he did this*, without qualification of any kind.

§ 201. In dependent clauses, when the construction allows both subjunctive and optative, or both indicative and optative, the subjunctive or indicative regularly follows primary tenses, and the optative follows secondary tenses (See § 90, 2). *E.g.*

Πράττουσιν ἃ ἂν βούλωνται, *they do whatever they please*; *ἔπραττον ἃ βούλοιντο*, *they did whatever they pleased*. *Λέγουσιν ὅτι τούτο βούλωνται*, *they say that they wish for this*; *ἔλεξαν ὅτι τούτο βούλοιντο*, *they said that they wished for this*.

These constructions will be explained hereafter (§§ 233, 243).

II. TENSES OF THE DEPENDENT MOODS.

A. Not in Indirect Discourse.

§ 202. In the subjunctive and imperative, and also in the optative and infinitive when they are *not in indirect discourse* (§ 203), the tenses chiefly used are the present and *aoiist*.

1. These tenses here differ only in this, that the present denotes a *continued* or *repeated* action, while the *aoiist* denotes a *simple occurrence* of the action, the time of both being precisely the same. *E.g.*

Ἐὰν ποιῇ τούτο, *if he shall do this (habitually)*, *ἐὰν ποιήσῃ τούτο*, (simply) *if he shall do this*; *εἰ ποιοίῃ τούτο*, *if he should do this (habitually)*, *εἰ ποιήσειε τούτο*, (simply) *if he should do this*; *ποιεῖ τούτο*, *do this (habitually)*, *ποίησον τούτο*, (simply) *do this*. *Βούλεται τούτο ποιεῖν*, *he wishes to do this (habitually)*; *βούλεται τούτο ποιῆσαι*, (simply) *he wishes to do this*.

This is a distinction entirely unknown to the Latin, which has

(for example) only one form, *si faciat*, corresponding to *εἰ ποιοίῃ* and *εἰ ποιήσῃ*. Even the Greek does not always regard it; and in many cases it is indifferent which tense is used.

2. The perfect, which seldom occurs in these constructions, represents an action as *finished* at the time at which the present would represent it as *going on*. *E.g.*

Δέδοικα μὴ λήθην πεποιήκη, *I fear lest it may prove to have caused forgetfulness* (μὴ ποιῇ would mean *lest it may cause*). Οὐ βουλευέσθαι ἔτι ὦρα, ἀλλὰ βεβουλευῆσθαι, *it is no longer time to be deliberating, but (it is time) to have finished deliberating*.

NOTE. The perfect infinitive sometimes expresses *decision* or *permanence*, and sometimes it is merely more emphatic than the present; as εἶπον τὴν θύραν κεκλεισθαι, *they ordered the gate to be shut (and kept so)*; ἤλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπέπληχθαι καὶ τρέχειν ἐπὶ τὰ ὄπλα, *so that they were (once for all) thoroughly frightened and ran to arms*.

3. The future optative and future infinitive are regularly used only to represent the future indicative in *indirect discourse* (§ 203).

NOTE. For the future infinitive with μέλλω, see § 118, 6.

B. In Indirect Discourse.

REMARK. The term *indirect discourse* includes all clauses depending on a verb of *saying* or *thinking* which contain the thoughts or words of any person stated *indirectly*, i.e. incorporated into the general structure of the sentence. It includes of course all *indirect* quotations and *indirect* questions.

§ 203. When the optative and infinitive stand in indirect discourse, each tense represents the *corresponding tense* of the same verb in direct discourse. *E.g.*

Ἐλεγεν ὅτι γράφῃ, *he said that he was writing* (he said γράφω, *I am writing*); ἔλεγεν ὅτι γράψῃ, *he said that he would write* (he said γράψω, *I will write*); ἔλεγεν ὅτι γράψειεν, *he said that he had written* (he said ἔγραψα); ἔλεγεν ὅτι γεγραφῶς εἴη, *he said that he had already written* (he said γέγραφα). Ἦρετο εἰ τις ἐμοῦ εἴη σοφώτερος, *he asked whether any one was wiser than I* (he asked ἔστι τις);

Φησὶ γράφειν, *he says that he is writing* (he says γράφω); φησὶ γράψειν, *he says that he will write* (γράφω); φησὶ γράψαι, *he says that he wrote* (ἔγραψα); φησὶ γεγραφέναι, *he says that he has written* (γέγραφα). Ἦτο φησὶ γράφειν, *he said that he was writing* (he said γράφω); &c.

These constructions will be explained in § 243 and § 246 (cf. § 247). Here they merely show the different force of the *tenses* in indirect discourse and in other constructions. Compare especially the difference between *φησὶ γράφειν* and *φησὶ γράψαι* under § 203 with that between *βούλεται ποιεῖν* and *βούλεται ποιῆσαι* under § 202. Notice also the same distinction in respect to the present and aorist optative.

NOTE 1. The present infinitive may represent the *imperfect* as well as the present indicative; as *τίνας εὐχὰς ὑπολαμβάνει* *εὐχέσθαι* τὸν Φίλιππον ὅτ' ἔσπενδεν; *what prayers do you suppose Philip made when he was pouring libations?* (i.e. *τίνας εὐχὰς ᾔχετο*?).

NOTE 2. Verbs of *hoping, expecting, promising, &c.*, allow either the future infinitive (as in § 203) or the present and aorist (as in § 202). *E.g.*

Ἦλπιζον μάχην ἔσεσθαι, they expected that there would be a battle; but ἃ οὐποτε ἤλπισεν πῦθεῖν, what he never expected to suffer. Ὑπέσχετό μοι βουλεύσασθαι, and ὑπέσχετο μηχανῇν παρέξειν (both in Xen.).

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III. TENSES OF THE PARTICIPLE.

§ 204. The tenses of the participle generally express the same time as those of the indicative; but they are present, past, or future *relatively* to the time of the verb with which they are connected. *E.g.*

Ἄμαρτάει τοῦτο ποιῶν, he errs in doing this; ἡμάρτανε τοῦτο ποιῶν, he erred in doing this; ἁμαρτήσεται τοῦτο ποιῶν, he will err in doing this. (Here *ποιῶν* is first *present*, then *past*, then *future*, absolutely; but always *present* to the verb of the sentence). *Ἀπελθε ταῦτα λαβών, take this and be off* (*λαβών* being past to *ἀπελθε*, but absolutely future).

NOTE 1. The present may here also represent the imperfect; as *οἶδα κἀκέινω σωφρονοῦντε, ἔστε Σωκράτει συνήστην, I know that they also were continent* (i.e. *ἔσωφρονεῖτην*) *as long as they associated with Socrates.* See § 203, Note 1.

NOTE 2. For peculiar uses of the aorist participle, see § 279, 3 and 4.

IV. GNOMIC AND ITERATIVE TENSES.

§ 205. 1. The present is the tense commonly used in Greek, as in English, to denote a general truth or an habitual action; as *πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμπουσιν, the Athenians send a ship to Delos (annually).*

2. In animated language the aorist is used in this sense.

This is called the *gnomic aorist*, and is generally translated by the English present. *E.g.*

Ἦν τις τούτων τι παραβαίνει, ζημίαν αὐτοῖς ἐπέθεσαν, i.e. *they impose a penalty on all who transgress*. Μί' ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δ' ἦρ' ἄνω, *one day (often) brings down one man from a height and raises another high*.

3. The perfect is sometimes gnomic, like the aorist. *E.g.*

Τὸ δὲ μὴ ἐμποδῶν ἀνταγωνιστῶ εὐνοία τετίμηται, *but those who are (lit. that which is) not before men's eyes are (is) honoured with a good will which has no rivalry*.

§ 206. The imperfect and aorist are sometimes used with the adverb ἄν to denote a *customary* action. *E.g.*

Διηρώτων ἂν αὐτοὺς τί λέγοιεν, *I used to ask them (I would often ask them) what they said*. Πολλὰκις ἤκούσαμεν ἂν ὑμᾶς, *we used often to hear you*.

REMARK. This *iterative* construction must be carefully distinguished from the ordinary apodosis with ἄν (§ 222). It is equivalent to our phrase *he would often do this for he used to do this*.

THE PARTICLE ἄΝ.

§ 207. The adverb ἄν (Epic κέ) has two distinct uses.

1. It is joined to all the secondary tenses of the indicative (in Homer also to the future indicative), and to the optative, infinitive, or participle, to denote that the action of the verb is dependent on some *condition*, expressed or implied. Here it belongs to the verb.
2. It is joined *regularly* to εἰ, *if*, and to all relative and temporal words (and *occasionally* to the final particles ὥς, ὅπως, and ὅφρα), when these are followed by the subjunctive. Here it belongs entirely to the particle or relative, with which it often forms one word, as in ἐάν, ὅταν, ἐπειδάν.

There is no English word which can translate ἄν. In its first use it is expressed in the *would* or *should* of the verb (βούλομαι ἄν, *he would wish*; ἐλοίμην ἄν, *I should choose*). In its second use it has no force which can be made apparent in English.

REMARK. The following sections (§§ 208–211) enumerate the various uses of ἄν; when these are explained more fully elsewhere, reference is made to the proper sections.

§ 208. 1. The *present* and *perfect* indicative never take ἄν.

2. The *future* indicative often takes ἄν (or κέ) in the early poets, especially Homer; very rarely in Attic Greek. *E.g.*

Καί κέ τις ὧδ' ἐπείει, and perhaps some one will thus speak; ἄλλοι, οἳ κέ με τιμήσουσι, others who will honour me (if occasion offers). (Hom.)

3. The most common use of ἄν with the indicative is when it forms an apodosis with the *secondary* tenses. See § 222.

§ 209. 1. In Attic Greek the subjunctive is used with ἄν only in the constructions mentioned in § 207, 2, where ἄν belongs to the introductory word. See § 223, § 225, § 232, 3, § 233; also § 216, 1, N. 2.

2. The Homeric subjunctive, which is often used nearly or quite in the sense of the future indicative (§ 255), may, like the future (§ 208, 2), take ἄν or κέ. *E.g.*

Εἰ δέ κε μὴ δώσωιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι, and if they do not give her up, I will take her myself.

§ 210. The optative with ἄν forms an apodosis, with which a condition must be either expressed or implied (§ 224).

§ 211. The present and aorist infinitive and participle are used with ἄν to form an apodosis. Each tense is here equivalent to the *corresponding tense* of the indicative or optative with ἄν,—the present representing also the imperfect. Thus the present infinitive or participle with ἄν may represent either an *imperfect indicative* or a *present optative* with ἄν; the aorist, either an *aorist indicative* or an *aorist optative* with ἄν. *E.g.*

(Pres.) Φησὶν αὐτοὺς ἐλευθέρους ἄν εἶναι, εἰ τοῦτο ἐπραξαν, he says that they would (now) be free (ἦσαν ἄν), if they had done this;

φησὶν αὐτοὺς ἐλευθέρους ἂν εἶναι, εἰ τοῦτο πράξειαν, *he says that they would (hereafter) be free (εἶεν ἂν), if they should do this.* Οἶδα αὐτοὺς ἐλευθέρους ἂν ὄντας, εἰ τοῦτο ἔπραξαν, *I know that they would (now) be free (ἦσαν ἂν), if they had done this; οἶδα αὐτοὺς ἐλευθέρους ἂν ὄντας, εἰ ταῦτα πράξειαν, I know that they would (hereafter) be free (εἶεν ἂν), if they should do this (§ 280).*

(Aor.) Φασὶν αὐτὸν ἐλθεῖν ἂν (or οἶδα αὐτὸν ἐλθόντα ἂν), εἰ τοῦτο ἐγένετο, *they say (or I know) that he would have come (ἦλθεν ἂν), if this had happened; φασὶν αὐτὸν ἐλθεῖν ἂν (or οἶδα αὐτὸν ἐλθόντα ἂν), εἰ τοῦτο γένοιτο, they say (or I know) that he would (hereafter) come (ἔλθοι ἂν), if this should happen.*

So the perfect infinitive with ἂν may represent either the pluperfect indicative or the perfect optative with ἂν. The context must decide in each case whether we have the equivalent of the indicative or of the optative with ἄ. In the examples given above, the form of the protasis is decisive.

§ 212. 1. In a long apodosis ἂν may be used twice or even three times with the same verb; as οὐκ ἂν ἡγείσθ' αὐτὸν καὶ ἐπιδραμεῖν; *do you not think that he would even have rushed thither?*

2. When an apodosis consists of several co-ordinate verbs, ἂν generally stands only with the first; as οὐδὲν ἂν διάφορον τῷ ἑτέρου ποιοῦ, ἀλλ' ἐπὶ ταῦτόν ἀμφοτέροι ἴοιεν, *he would do nothing different from the other, but both would aim at the same object (ἂν belongs also to ἴοιεν).*

THE MOODS.

§ 213. 1. The indicative is used in simple, absolute assertions; as γράφει, *he writes; ἔγραψεν, he wrote; γράψει, he will write; γέγραπεν, he has written.*

It also expresses certain other relations, many of which are expressed in other languages (as in Latin) by a different mood. The following examples will illustrate its various uses:—

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, *if this is true, I rejoice (§ 221); εἰ ἔγραψεν, ἦλθον ἂν, if he had written, I should have come (§ 222); εἰ γράψει, γνώσομαι, if he shall write (or if he writes), I shall know (§ 223, N. 1). Ἐπιμελεῖται ὅπως τοῦτο γενήσεται, he takes care that this shall happen (§ 217). Δέγει ὅτι τοῦτο ποιεῖ, he says that he is doing this; sometimes, εἶπεν ὅτι τοῦτο ποιεῖ, he said that he was doing this (he said ποιῶ). Εἶθε με ἔκτεινας, ὥς*

μήποτε τοῦτο ἐποίησα, *O that thou hast killed me, that I might never have done this!* (§ 251, 2; § 216, 3). Εἶθε τοῦτο ἀληθὲς ἦν, *O that this were true!* (§ 251, 2).

2. The various uses of the subjunctive are shown by the following examples:—

Ἔρχεται ἵνα τοῦτο ἴδῃ, *he is coming that he may see this* (§ 216); φοβεῖται μὴ τοῦτο γένηται, *he fears lest this may happen* (§ 218). Ἐάν ἔλθῃ, τοῦτο ποιήσω, *if he shall come (or if he comes), I shall do this* (§ 223); εἰάν τις ἔλθῃ, τοῦτο ποιῶ, *if any one (ever) comes, I (always) do this* (§ 225). Ὅταν ἔλθῃ, τοῦτο ποιήσω, *when he shall come (or when he comes), I shall do this* (§ 232, 3); ὅταν τις ἔλθῃ, τοῦτο ποιῶ, *when any one comes, I (always) do this* (§ 233).

Ἴωμεν, *let us go* (§ 253). Μὴ θαυμάσητε, *do not wonder* (§ 254). Τί εἴπω; *what shall I say?* (§ 256). Οὐ μὴ τοῦτο γένηται, *this (surely) will not happen* (§ 257). Ἴδωμαι, *I shall see* (Horn., § 255).

3. The various uses of the optative are shown by the following examples:—

Ἦλθεν ἵνα τοῦτο ἴδοι, *he came that he might see this* (§ 216); ἐφοβέιτο μὴ τοῦτο γένοιτο, *he feared lest this should happen* (§ 218). Εἰ ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *if he should come, I should do this* (§ 224); εἰ τις ἔλθοι, τοῦτ' ἐποίουν, *if any one (ever) came, I (always) did this* (§ 225). Ὅτε ἔλθοι, τοῦτ' ἂν ποιήσαιμι, *whenever he should come (at any time when he should come), I should do this* (§ 232, 4); ὅτε τις ἔλθοι, τοῦτ' ἐποίουν, *whenever any one came, I (always) did this* (§ 233). Ἐπεμελεῖτο ὅπως τοῦτο γενήσοιτο, *he took care that this should happen* (§ 217). Εἶπεν (or ἔλεγεν) ὅτι τοῦτο ποιοίη (ποιήσοι or ποιήσειε), *he said that he was doing (would do or had done) this* (§ 243).

Ἐλθοι ἂν, *he might go (if he should wish to)* (§ 226, 2). Εἶθε μὴ ἀπόλοιντο, *O that they may not perish!* Μὴ γένοιτο, *may it not happen* (§ 251, 1).

4. The imperative is used to express commands and prohibitions; as τοῦτο ποίει, *do this*; μὴ φεύγετε, *do not fly*.

5. The infinitive is a verbal noun, which expresses the simple idea of a verb without restriction of person or number.

§ 214. The following sections (§§ 215–257) treat of all constructions which require any other form of the finite verb than the indicative in simple assertions (§ 213, 1).

I. FINAL AND OBJECT CLAUSES AFTER *ἵνα*, *ὥς*, *ὅπως*, *μή*.

§ 215. The clauses which depend on the so-called *final* particles *ἵνα*, *ὥς*, *ὅπως*, *that*, *in order that*, and *μή*, *that not*, *lest*, may be divided into three classes:—

- A. *Final* clauses, expressing the *purpose* or *motive*; as *ἔρχεται ἵνα τοῦτο ἴδῃ*, *he is coming that he may see this*. Here all the final particles may be used.
- B. *Object* clauses with *ὅπως*, after verbs signifying to *strive for*, to *care for*, to *effect*; as *σκόπει ὅπως τοῦτο γένηται*, *see to it that this is (shall be) done*.
- C. *Object* clauses with *μή* after verbs of *fear* or *caution*; as *φοβεῖται μή τοῦτο γένηται*, *he fears that (or lest) this may happen*.

REMARK. The first two classes are to be distinguished with special care. The object clauses in B are the *direct object* of the leading verb, and can even stand in apposition to an object accusative like *τοῦτο*; as *σκόπει τοῦτο, ὅπως μή σε ἴψεται*, *see to this, namely, that he does not see you*. But a final clause could stand in apposition only to *τούτου ἕνεκα*, *for the sake of this*, or *διὰ τοῦτο*, *to this end*; as *ἔρχεται τούτου ἕνεκα, ἵνα ἡμᾶς ἴδῃ*, *he is coming for this purpose, namely, that he may see us*.

NOTE. The negative adverb in all these clauses is *μή*; except that *οὐ* is used after *μή*, *lest*, to avoid *μή μή* (§ 218).

A. Final Clause.

§ 216. 1. Final clauses take the subjunctive after primary tenses, and the optative after secondary tenses.

E.g.

Διαβοῦνται τὴν γέφυραν λῦσαι, ὥς μὴ διαβῇτε, *he thinks of breaking up the bridge, that you may not pass over*. *Παρακαλεῖς ἰατροὺς, ὅπως μὴ ἀποθάνῃ*, *you call in physicians, that he may not die*. *Φίλος ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην*, *he wished to be a friend to the most powerful, that he might do wrong and not be punished*. *Τούτου ἕνεκα φίλων φέτο δεῖσθαι, ὥς σωτήρους ἔχοι*, *he thought he needed friends for this purpose, namely, that he might have helpers*.

NOTE 1. The future indicative in final clauses is very rare.

NOTE 2. The adverb *ἄν* (κε) is sometimes joined with *ὥς* and *ὅπως* before the subjunctive in final clauses; as *ὥς ἂν μάθῃς, ἀντίκουσον*, *hear the other side, that you may learn*. It adds nothing to the sense that can be made perceptible in English.

2. As final clauses express the purpose or motive of some person, they admit the double construction of indirect discourse (§ 242, 1). Hence, instead of the optative after secondary tenses, we can have the subjunctive, which would be used when a person conceived the purpose in his own mind; that is, we can say either *ἦλθεν ἵνα ἴδῃ*, *he came that he might see* (§ 216, 1), or *ἦλθεν ἵνα ἴδῃ*, because the person himself would say *ἔρχομαι ἵνα ἴδῃ*, *I come that I may see*.
E.g.

Τὰ πλοῖα κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ, he burned the vessels, that Cyrus might not pass over. See § 248, Note.

3. The secondary tenses of the indicative are used in final clauses to denote that the end or object is dependent on some unfulfilled condition or some unaccomplished wish, and therefore is not or was not attained.
E.g.

Τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὥς ἔδειξα μίσην; &c., why did you not take me and kill me at once, that I might never have shown? &c. *Φεῦ, φεῦ, τὸ μὴ τὰ πράγματα ἀνθρώποις ἔχειν φωνήν, ὥς ἦσαν μηδὲν οἱ δειπνὶ λόγοι. Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing.*

B. Object Clauses with *ὅπως* after Verbs of Striving, &c.

§ 217. Object clauses depending on verbs signifying to *strive for*, to *care for*, to *effect*, regularly take the *future indicative* after both primary and secondary tenses.

The future optative *may* be used after secondary tenses, as the correlative of the future indicative; but commonly the indicative is retained, as explained in § 216, 2. *E.g.*

Φρόντιζε ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταύτης προῖξῃς, take heed that you do nothing unworthy of this honour. *Ἐπηρεζόμεθα ὅπως μηδεὶς τῶτο γινώσκειτο, we were planning that nobody should know*

this (here γνώσεται would be more common). Ἐπρασσον ὅπως τις βοήθεια ἦξει, they were trying to effect (this), that some assistance should come.

NOTE 1. Sometimes the present or aorist subjunctive or optative is used after these verbs, as in final clauses.

NOTE 2. Both ὅπως and ὅπως μή are often used with the future indicative in exhortations or prohibitions, some imperative like σκόπει or σκοπεῖτε, take care, being understood; as ὅπως σοὺν ἐσσεσθαι ἄξιον τῆς ἐλευθερίας, (see that you) prove yourselves worthy of freedom.

C. Object Clauses with μή after Verbs of Fearing, &c.

§ 218. After verbs denoting fear, caution, or danger, μή, that or lest, takes the subjunctive after primary tenses, and the optative after secondary tenses. The subjunctive may also follow secondary tenses, to retain the mood in which the fear would originally occur to the mind. E.g.

Φοβοῦμαι μὴ τοῦτο γένηται (vereor ne accidat), I fear that this may happen; φοβοῦμαι μὴ οὐ τοῦτο γένηται (vereor ut accidat), I fear that this may not happen (§ 215, N.). Φροντίζω μὴ κράτιστον ἦ μοι σιγᾶν, I am anxious lest it may be best for me to be silent. Οὐκέτι ἐπετίθεντο, δειδιότες μὴ ἀποτμηθεῖσαν, they no longer made attacks, fearing lest they should be cut off. Ἐφοβοῦντο μὴ τι πάθῃ, they feared lest he should suffer anything (§ 216, 2).

NOTE. Verbs of fearing may refer to objects of fear which are present or past. Here μή takes the present and past tenses of the indicative. E.g.

Δέδοικα μὴ πληγῶν δεῖν, I fear that you need blows. Φοβοῦμεθα μὴ ἀμφοτέρων ἄμα ἡμαρτήκαμεν, we fear that we have missed both at once. Ὅρα μὴ παίζων ἔλεγεν, beware lest he was speaking in jest.

II. CONDITIONAL SENTENCES.

§ 219. 1. In conditional sentences the clause containing the condition is called the protasis, and that containing the conclusion is called the apodosis. The protasis is introduced by εἰ, if.

2. The adverb *ἄν* (Epic *κε*) is regularly joined to *εἰ* in the *protasis* when the verb is in the subjunctive; *εἰ* with *ἄν* forming *ἐάν*, *ἄν* (*ā*), or *ἤν*. (See § 207, 2.) The simple *εἰ* is used with the indicative and optative.

The same adverb *ἄν* is used in the *apodosis* with the optative, and with the secondary tenses of the indicative in the construction of § 222.

3. The negative adverb of the *protasis* is regularly *μή*, that of the *apodosis* is *οὐ*.

CLASSIFICATION OF CONDITIONAL SENTENCES.

§ 220. Conditional sentences in Greek have six forms,—four of ordinary conditions, and two of present and past general suppositions.

- I. Conditions are naturally divided into, (a) *present* or *past*, and (b) *future*.

- (a) 1. We may *simply state* a present or past condition, implying nothing as to its fulfilment; as *if he is (now) doing this*, *εἰ τοῦτο πράσσει*;—*if he was doing it*, *εἰ ἔπρασσε*;—*if he did it*, *εἰ ἔπραξε*;—*if he has (already) done it*, *εἰ πέπραχε*. (§ 221.)

- (a) 2. We may state a present or past condition so as to imply that it *is not* or *was not* fulfilled; as *if he were (now) doing this*, *εἰ τοῦτο ἔπρασσε*;—*if he had done this*, *εἰ τοῦτο ἔπραξε* (both implying the opposite). (§ 222.)

- (b) 1. In stating a future condition, we may say *if he shall do this*, *ἐάν πράσῃ* (or *πράξῃ*) *τοῦτο* (or, still more vividly, *εἰ πράξει τοῦτο*), making a distinct supposition of a future case. (§ 223.)

- (b) 2. We may also say *if he should do this*, *εἰ πράσοι* (or *πράξει*) *τοῦτο*, still supposing a case in the future, but less distinctly and vividly than before. (§ 224.)

II. Two forms of general conditions, one *present*, the other *past*, are distinguished from the ordinary present and past conditions of (a) 1. Here we suppose an event to occur or to have occurred on *any one* of a series of possible occasions; as

(a) *If (ever) any one steals, he is (always) punished*, ἐάν τις κλέπτῃ, κολάζεται.

(b) *If (ever) any one stole, he was (always) punished*, εἴ τις κλέπτοι, ἐκολάζετο. (See § 225.)

I. FOUR FORMS OF ORDINARY CONDITIONAL SENTENCES.

(a) Present and Past Conditions

1. Simple Suppositions.

§ 221. When the protasis *simply states* a present or past supposition, implying nothing as to the fulfilment of the condition, it takes the indicative with εἰ. Any form of the verb may stand in the apodosis. *E.g.*

Εἰ τοῦτο πρῶσσει, καλῶς ἔχει, *if he is doing this, it is well.* Εἰ θεοὶ τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί, *if Gods do anything disgraceful, they are not Gods.* Εἰ θεοῦ ἦν, οὐκ ἦν αἰσχροκερδής, *if he was the son of a God, he was not avaricious.*

NOTE. Even the future indicative can be used here to express a *present* intention or necessity that something shall be done; as αἶψα πλῆκτρον, εἰ μάχεῖ, *raise your spur, if you are going to fight.* (Here εἰ μέλλεις μάχεσθαι would be more common.)

2. Suppositions contrary to Fact.

§ 222. When the protasis states a present or past supposition, implying that the condition *is not or was not fulfilled*, the secondary tenses of the indicative are used in both protasis and apodosis. The apodosis takes the adverb ἄν.

The imperfect here refers to *present* time or to a *continued or repeated* action in *past* time, the aorist

to an action *simply occurring* in past time, and the (rare) pluperfect to an action *finished* in past or present time. *E.g.*

Εἰ ἔπρασσε τοῦτο, καλῶς ἂν εἶχεν, *if he were doing this, it would be well*; εἰ ἔπραξε τοῦτο, καλῶς ἂν ἔσχευ, *if he had done this, it would have been well*. Ταῦτα οὐκ ἂν ἐδύνατο ποιεῖν, εἰ μὴ διαίτη μετρία ἐχρῶντο, *they would not be able (as they are) to do this, if they did not lead an abstemious life*. Εἰ ἦσαν ἄνδρες ἀγαθοὶ, ὥς σὺ φῆς, οὐκ ἂν ποτε ταῦτα ἔπασχον, *if they had been good men, as you say, they would never have suffered these things* (referring to several cases). Καὶ ἴσως ἂν ἀπέθανον, εἰ μὴ ἡ ἀρχὴ κατελύθη, *and perhaps I should have perished, if the government had not been put down*. Εἰ ἀπεκρίνω, ἰκανῶς ἂν ἦδη ἐμεμαθίκη, *if you had answered, I should already have learned enough* (which now I have not done).

NOTE. The imperfects ἔδει, χρῆν or ἐχρῆν, ἐξῆν, and others denoting necessity, propriety, obligation, possibility, and the like, are often used (without ἂν) with the infinitive, to form an apodosis implying the non-fulfilment of a condition. Thus ἔδει σε τοῦτον φιλεῖν, *you ought to love him (but do not), or you ought to have loved him (but did not)*. So ἐξῆν σοι τοῦτο ποιῆσαι, *you might have done this*; εἰκὸς ἦν σε τοῦτο ποιῆσαι, *you would properly have done this*. With the present infinitive, the construction refers to the present or to continued or repeated action in the past; with the aorist, it refers to the past.

(b) Future Conditions.

1. Subjunctive in Protasis with Future Apodosis.

§ 223. When a supposed future case is stated *distinctly* and *vividly* (as in English, *if I shall go*, or *if I go*), the protasis takes the subjunctive with εἰ. The apodosis takes the future indicative or some other form expressing future time. *E.g.*

Ἐὰν πρᾶσση (ὃρ πρᾶξῃ) τοῦτο, καλῶς ἔξει, *if he shall do this, it will be well*. Ἄν τις ἀνθιστῇται, πειρασόμεθα χειροῦσθαι, *if any one shall stand opposed to us, we shall try to overcome him*. Ἐὰν οὖν ἴης νῦν, πότε ἔσει οἴκοι; *if therefore you go now, when will you be at home?*

REMARK. The older English forms *if he shall go* and *if he go* express the force of the Greek subjunctive; but our ordinary English uses *if he goes* even when the time is future.

NOTE 1. The future indicative with *εἰ* is very often used here for the subjunctive, as a still more vivid form of expression; as *εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακὰ, if you do not (shall not) restrain your tongue, you will have trouble.*

NOTE 2. In Homer *εἰ* (without *ἄν* or *κε*) is often used with the subjunctive, apparently in the same sense as *εἴ κε* or *ἤν*; as *εἰ δὲ νῆϊ δόλῃ οἰέσαι, but if he shall wish to destroy our ship.* The same use of *εἰ* for *εἴαν* is found occasionally even in Attic poetry.

2. Optative in Protasis and Apodosis.

§ 224. When a supposed future case is stated in a less distinct and vivid form (as in English, *if I should go*), the protasis takes the optative with *εἰ*, and the apodosis takes the optative with *ἄν*.
E.g.

Εἰ πράσσοι (or πράξειε) τοῦτο, καλῶς ἂν ἔχοι, if he should do this, it would be well. Εἴης φορητὸς οὐκ ἂν, εἰ πράσσοις καλῶς, you would not be endurable, if you should be in prosperity. Οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; would it not be a great absurdity, if such a man should fear death?

II. PRESENT AND PAST GENERAL SUPPOSITIONS.

§ 225. In general suppositions, the apodosis expresses a customary or repeated action or a general truth, and the protasis refers in a general way to any one of a class of acts. Here the protasis has the subjunctive with *εἴαν* after present tenses, and the optative with *εἰ* after past tenses. The apodosis has the present or imperfect indicative, or some other form implying repetition. *E.g.*

** Ἦν ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν, if death comes near, no one is (ever) willing to die. Εἴ τις αἰσθομένης αἰσθοίτο, κατασβεσθῆναι τὴν ταραχὴν ἐπειράτο, if he saw any falling into disorder (or whenever he saw, &c.), he (always) tried to quiet the confusion.*

PECULIAR FORMS OF CONDITIONAL SENTENCES.

- § 226. 1. The protasis is sometimes contained in a participle, or implied in an adverb or some other part of the sentence. *E.g.*

Πὼς δίκης οὕσης ὁ Ζεὺς οὐκ ἀπώλεεν; *how is it that Zeus has not been destroyed, if Justice exists?* (εἰ δίκη ἐστίν). Ἀπολούμαι μὴ τοῦτο μαθὼν, *I shall be ruined unless I learn this* (ἐὰν μὴ μάθω). Οὕτω γὰρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἂν κακῶς, *for in that case we should no longer suffer harm* (the protasis being in οὕτω).

2. The protasis is often altogether omitted, leaving the optative or indicative with ἂν alone as an apodosis. Sometimes a definite protasis is suggested by the context, and sometimes merely a form like *if he pleased, if he could, if he should try, if we should consider, if what is likely should happen, &c.* is implied. Sometimes the condition is even too vague to be really present in the mind. Thus arises the *potential* optative and indicative (with ἂν) corresponding to the English forms with *may, can, must, might, could, would, and should. E.g.*

*ὣσως ἂν τις ἐπιτιμήσειε τοῖς εἰρημένοισι, *perhaps some one might (or may) find fault with what has been said.* Ἥδεως δ' ἂν ἐρωγ' ἐροίμην Λεπτίην, *and I should be glad to ask Leptines.* Οὐκ ἂν μεθείμην τοῦ θρόνου, *I won't give up the throne (I wouldn't on any condition).* Ποῖ οὖν τραποίμεθ' ἂν; *whither then can we (could we) turn?*

Θάττον ἢ τις ἂν ᾤετο, *quicker than one would have thought.* Κτύπον πᾶς τις ἦσθετ' ἂν σαφῶς, *every one must have heard the sound.* So ἡγήσω ἂν, *you would have thought;* εἶδες ἂν, *you might have seen;* cf. Latin *crederes, diceres, videres, &c.*

So βουλοίμην ἂν (*velim*), *I should wish* (in some future case); ἐβουλόμην ἂν (*vellem*), *I should (now) wish, I should prefer* (on some condition not fulfilled).

NOTE. The *potential* optative sometimes expresses a mild command, and sometimes is hardly more than a future, or a softer expression for a mere assertion; as *χωροῖς ἂν εἴσω, you may go in; λέγοις ἂν, you may speak* (for *speak*); *κλύοις ἂν ἤδη, Φοίβε, hear me now, Phoebus.* Οὐκ ἂν οὖν πάνν γέ τι σπουδαῖον εἴη ἡ δικαιοσύνη, *Justice will not then turn out to be (cannot be) anything very excellent.* Οὐκ ἂν ἀρνοίμην τοῦτο, *I will not (would not) deny it.*

3. The apodosis may be expressed by an infinitive or participle. *E.g.*

‘*Ἡγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν, I believe that, if you are doing this, all is well. Οἶδα ὑμᾶς ἐτοιμούς ὄντας στρατεῦειν ἐὰν κελεύῃ, I know you are ready to march if he shall bid you. Βούλεται ἔλθεῖν ἐὰν τοῦτο γένηται, he wishes to go if this shall be done; κελεύω ὑμᾶς εἰκ δύνησθε ἀπελθεῖν, I command you to depart if you can (223).*

§ 227. The protasis and apodosis sometimes belong to different forms. This happens especially when an indicative with *εἰ* in the protasis is followed by a potential optative (§ 226, 2). *E.g.*

Εἰ οὗτοι ὁρθῶς ἀπέστησαν, ὑμεῖς ἂν οὐ χρεὼν ἄρχοιτε, if these had a right to secede, you cannot (could not) possibly hold your power rightfully.

Ei after Verbs of Wondering, &c.

§ 228. Some verbs expressing *wonder, contentment, disappointment, indignation, &c.* take a protasis with *εἰ* when a causal sentence would seem more natural. *E.g.*

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, and I wonder that no one of you is either concerned or angry (lit. if no one of you is, &c. I wonder). (See also § 248, 2.) Cf. miror si in Latin.

III. RELATIVE AND TEMPORAL SENTENCES.

REMARK. The principles of construction of relative clauses include all *temporal* clauses. Those introduced by *ὅτε, πρὶν*, and other particles meaning *until* (§§ 239, 240) have special peculiarities.

§ 229. The antecedent of a relative is either *definite* or *indefinite*. It is definite when the relative refers to a definite person or thing, or to some definite time, place, or manner; it is indefinite when no such definite person, thing, time, place, or manner is referred to. Both definite and indefinite antecedents may be either expressed or understood. *E.g.*

(*Definite.*) *Ταῦτα ἃ ἔχω ὁρᾷς, you see these things which I have; or ἃ ἔγω ὁρᾷς. "Ὅτε ἐβούλετο ἔλθεν, (once) when he wished, he came.*

(*Indefinite.*) *Πάντα ἃ ἂν βούλωνται ἔξουσιν, they will have everything which they may want; or ἃ ἂν βούλωνται ἔξουσιν, they will have*

whatever they may want. "Ὅταν ἔλθῃ, τοῦτο πράξω, when he shall come (or when he comes), I will do this." "Ὅτε βούλοιτο, τοῦτο ἐπρασσεν, whenever he wished, he (always) did this. "Ὡς ἂν εἴπω, ποιῶμεν, as I shall direct, let us act:

Definite Antecedent.

§ 230. A relative with a definite antecedent has no effect on the mood of the following verb. *E.g.*

Τίς ἔσθ' ὁ χώρος δῆτ' ἐν ᾧ βεβήκαμεν; what is the place in which, &c. "Ἐως ἐστὶ καὶρός, ἀντιλάβεσθε τῶν πραγμάτων, (now) while there is an opportunity, &c. Τοῦτο οὐκ ἐποίησεν, ἐν ᾧ τὸν δῆμον ἐτίμησεν ἄν, he did not do this, in which he would have honoured the people. So δὲ μὴ γένοιτο, may this not happen.

Indefinite Antecedent.—Conditional Relative.

§ 231. A relative clause with an *indefinite* antecedent has a conditional force, like a protasis. Such a relative is called a *conditional* relative. The negative particle is *μή*.

NOTE. Relative words (like *εἰ*, *if*) take *ἂν* before the subjunctive. (See § 207, 2.) With *ὅτε*, *ὅποτε*, *ἐπεὶ*, and *ἐπειδή*, *ἂν* forms *ὅταν*, *ὅποτε*, *ἐπὶ* or *ἐπὶν*, and *ἐπειδάν*. "Α with *ἂν* may form *ἄν*. In Homer we generally find *ὅτε* *κε*, &c. (like *εἰ* *κε*, § 219, 2), or *ὅτε*, &c. alone (§ 234).

§ 232. The conditional relative sentence has four forms (two of *present* and *past*, and two of *future* conditions) which correspond to the four forms of ordinary protasis (§§ 221—224).

1. Present or past condition *simply stated* (§ 221). *E.g.*

"Ὅτι βούλεται δῶσω, I will give him whatever he (now) wishes (like *εἰ τι βούλεται*, δῶσω, *if* he (now) wishes anything, I will give it). "Α μὴ οἶδα, οὐδὲ οἶμαι εἰδέναι, what I do not know, I do not even think I know (like *εἰ τινα μὴ οἶδα*, *if* there are any things which I do not know).

2. Present or past condition stated so as to imply that the condition *is not* or *was not* fulfilled (*supposition contrary to fact*, § 222). *E.g.*

"Α μὴ ἐβούλετο δοῦναι, οὐκ ἂν ἔδωκεν, he would not have given what he had not wished to give (like *εἰ τινα μὴ ἐβούλετο δοῦναι*, οὐκ ἂν

ἔδωκεν, if he had not wished to give certain things, he would not have given them). Οὐκ ἂν ἐπεχειροῦμεν πράττειν ἃ μὴ ἡπιστάμεθα, we should not (then) be undertaking to do (as we now are) things which we did not understand (like εἴ τινα μὴ ἡπιστάμεθα, if there were any things which we did not understand, the whole belonging to a supposition not realized). This case occurs much less frequently than the others.

3. Future condition in the *more vivid* form (§ 223).

E.g.

*Οτι ἂν βούληται, δώσω, I will give him whatever he may wish (like εἰάν τι βούληται, δώσω, if he shall wish anything, I will give it). *Οταν μὴ σθένω, πεπάσσομαι, when I (shall) have no more strength, I shall cease.

NOTE. The future indicative is not substituted for the subjunctive here, as it may be in common protasis (§ 223, N. 1).

4. Future condition in the *less vivid* form (§ 224). *E.g.*

*Οτι βούλοιο, δοίην ἂν, I should give him whatever he might wish (like εἰ τι βούλοιο, δοίην ἂν, if he should wish anything, I should give it). Πεινῶν φάγοι ἂν ὅποτε βούλοιο, if he were hungry, he would eat whenever he might wish (like εἴ ποτε βούλοιο, if he should ever wish).

§ 233. The conditional relative sentence has the same forms as other conditional sentences (§ 225) in present and past general suppositions, taking the subjunctive after present tenses, and the optative after past tenses. *E.g.*

Οτι ἂν βούληται δίδωμι, I (always) give him whatever he wants (like εἰάν τι βούληται, if he ever wants anything). *Οτι βούλοιο ἐδίδουν, I (always) gave him whatever he wanted (like εἰ τι βούλοιο). Συμμαχεῖν τοῖς ἐθέλουσιν ἅπαντες, οὓς ἂν ὁρῶσι παρεσκευασμένους, all wish to be allies of those whom they see prepared. Ἦνίκ' ἂν οἶκοι γένωνται, δρῶσιν οὐκ ἀνάσχετα, when they get home, they do things unbearable. Οὓς μὲν ἴδοι εὐτάκτως ἰόντας, τίνες τε εἰεν ἡρώτα, καὶ ἐπεὶ πύθοιο ἐπῆναι, he (always) asked those whom he saw (at any time) marching in good order, who they were; and when he learned, he praised them.

§ 234. Conditional relative sentences have most of the peculiarities and irregularities of common protasis. Thus, the protasis and apodosis may have different forms (§ 227); the relative without ἂν is sometimes

found in poetry with the subjunctive (like *εἰ* for *ἐάν* or *εἴθε*, § 223, N. 2); the relative clause may depend on an infinitive or participle (§ 226, 3).

Assimilation in Conditional Relative Clauses.

§ 235. 1. When a conditional relative clause referring to the future depends on a subjunctive or optative referring to the future, it regularly takes by assimilation the same mood with its leading verb. *E.g.*

Ἐάν τις οἱ ἀνδύωνται τοῦτο ποιῶσι, καλῶς ἔξει, *if any who may be able shall do this, it will be well*; εἴ τις οἱ δύναιτο τοῦτο ποιοῖεν, καλῶς ἂν ἔχοι, *if any who should be (or were) able should do this, it would be well*. Εἴθε πάντες οἱ δύναιτο τοῦτο ποιοῖεν, *O that all who may be (or were) able would do this*. (Here the optative ποιοῖεν, § 251, 1, makes οἱ δύναιτο preferable to οἱ ἂν δύνωνται, which would express the same idea). Τεθναίην ὥτε μοι μηκέτι ταῦτα μέλοι, *may I die whenever I shall no longer care for these* (ὅταν μέλῃ would express the same idea).

2. Likewise, when a conditional relative sentence depends on a secondary tense of the indicative implying the non-fulfilment of a condition, it takes by assimilation a similar form. *E.g.*

Εἴ τις οἱ ἐδύναντο τοῦτο ἔπραξαν, καλῶς ἂν εἶχεν, *if any who had been able had done this, it would have been well*. Εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἷς ἐτεθράμην, *if I were speaking to you in the dialect and in the manner in which I had been brought up* (all introduced by *εἰ* ξένος ἐτύγχανον ὦν, *if I happened to be a foreigner*).

NOTE. All such relative clauses are really protases, and belong equally under § 232, 2, 3, or 4. This principle often decides whether the subjunctive or the optative shall be used in future conditions.

Relative Clauses expressing Purpose, Result, or Cause.

§ 236. The relative is used with the future indicative to express a purpose. *E.g.*

Προσβείαν πέμπειν ἥτις ταῦτ' ἐρεῖ καὶ παρίσται τοῖς πράγμασιν, *to send an embassy to say this, and to be present at the transactions*. Οὐ γὰρ ἔστι μοι χρήματα, ὁπόθεν ἐκτίσω, *for I have no money to pay the fine with*.

The antecedent here may be definite or indefinite; but the negative particle is always *μή*, as in final clauses.

NOTE. In Homer, the ⁶subjunctive or optative (according to the leading tense) is commonly found in this construction.

§ 237. "Ὡστε (sometimes ὥς), *so that*, which generally takes the infinitive (§ 266, 1), sometimes takes the indicative to express a *result*. The negative is οὐ. *E.g.*

Οὕτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι; *are you so senseless that you expect them to become good?*

§ 238. The relative is sometimes equivalent to ὅτι, *because*, and a personal or demonstrative pronoun. The verb is in the indicative, as in ordinary causal sentences (§ 250). *E.g.*

Θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, *you do a strange thing in giving us nothing* (like ὅτι σὺ οὐδὲν δίδως).

Temporal Particles signifying Until and Before that.

§ 239. 1. When ἕως, ἔστε, ἄχρι, μέχρι, and ὅφρα, *until*, refer to a definite point of past time, they take the indicative. *E.g.*

Ταῦτα ἐποιοῦν, μέχρι σκότος ἐγένετο, *this they did until darkness came on.*

2. These particles follow the construction of conditional relatives in the last three forms which correspond to ordinary protasis (§ 232, 2–4), and in general suppositions (§ 233). *E.g.*

Ἐπίσχε, ἔστ' ἂν καὶ τὰ λοιπὰ προσμάθῃς, *wait until you (shall) learn the rest besides* (§ 232, 3). Εἰπομ' ἂν . . . ἕως παρατείναιμι τοῦτον, *I would tell him, &c. until I put him to the torture* (§ 232, 4; § 235, 1). Ἥδεως ἂν τούτῳ ἔτι διελεγόμην, ἕως αὐτῷ . . . ἀπέδωκα, *I should (in that case) gladly have continued to talk with him until I had given him back, &c.* (§ 232, 2; § 235, 2). Ἄ ἂν ἀσύντακτα ἢ ἀνάγκη ταῦτα αἰεὶ πράγματα παρέχειν, ἕως ἂν χάραν λάβῃ, *whatever things are in disorder, these must always make trouble until they are put in order* (§ 233). Περιεμένομεν ἐκάστοτε, ἕως ἀνοιχθεῖν τὸ δεσμωτήριον, *we waited each day until the prison was opened* (§ 233).

§ 240. 1. When πρὶν, *before, until*, is not followed by the infinitive (see below, 2), it takes the indicative, subjunctive, or optative, following the principles already stated for ἕως (§ 239). *E.g.*

οὐκ ἦν ἀλέξηναι οὐδέν, πρὶν γ' ἐγὼ σφισιν εἰδείξαι, &c. *there was no relief, until I showed them, &c.* (§ 239, 1). Οὐ χρή με ἐνθὺνδε ἀπελθεῖν, πρὶν ἂν δῶ δίκην, *I must not leave this place until he is punished* (§ 232, 3). Ὁρῶσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπώντας, πρὶν ἂν ἀφῶσιν οἱ ἄρχοντες, *they see that the elders never go away until the authorities dismiss them* (§ 233). Οὐδαμόθεν ἀφίεσαν, πρὶν παραθεῖεν αὐτοῖς ἄριστον, *they dismissed them from no place before they had set a meal before them* (§ 233).

NOTE. The subjunctive and optative are seldom thus used with πρὶν unless the leading verb is negative. The indicative is used after both negative and affirmative sentences, but chiefly after negatives.

2. When πρὶν does not take the indicative, subjunctive, or optative, it is followed by the infinitive (§ 274). In Homer, the infinitive is the only form regularly used with πρὶν.

IV. INDIRECT DISCOURSE.

GENERAL PRINCIPLES.

- § 241. 1. A *direct* quotation or question gives the exact words of the original speaker or writer. In an *indirect* quotation or question the original words conform to the construction of the sentence in which they are quoted.

Thus the words ταῦτα βούλομαι may be quoted either *directly*, λέγει τις "ταῦτα βούλομαι," or *indirectly*, λέγει τις ὅτι ταῦτα βούλεται or φησὶ τις ταῦτα βούλεσθαι, *some one says that he wishes for this*. So ἐρωτᾷ "τί βούλει;" *he asks, "what do you want?"* But ἐρωτᾷ τί βούλεται, *he asks him what he wants*.

2. Indirect quotations may be introduced by ὅτι or ὥς, *that*, or by the infinitive (as in the example given above); sometimes also by the participle.

NOTE. Ὅτι, *that*, occasionally introduces even a direct quotation; as in *Anab.* i. 6, 8.

3. Indirect *questions* follow the same rule as indirect quotations in regard to their moods and tenses.

NOTE. The term *indirect discourse* applies to all clauses (even single clauses in sentences of different construction) which indirectly

express the words or thought of any person, even past thoughts of the speaker himself (§ 248).

§ 242. 1. Indirect quotations after $\delta\tau\iota$ and $\acute{\omega}\varsigma$ and indirect questions follow these general rules:—

- (a) After primary tenses, each verb retains both the *mood* and the *tense* of the direct discourse.
- (b) After secondary tenses, each indicative or subjunctive of the direct discourse may be either changed to the *same tense* of the optative or retained in its original *mood* and *tense*. But all *secondary tenses* of the indicative implying non-fulfilment of a condition (§ 222) and all *optatives* are retained unchanged.

NOTE. The imperfect and pluperfect, having no tenses in the optative, generally remain unchanged in all kinds of sentences. See also § 247.

2. When the quotation depends on a verb which takes the infinitive or participle, its leading verb is changed to the *corresponding tense* of the infinitive or participle ($\acute{\alpha}\nu$ being retained when there is one), and its dependent verbs follow the preceding rule.

3. $\acute{\alpha}\nu$ is never omitted with the *indicative* or *optative* in indirect discourse, if it was used in the direct form; but $\acute{\alpha}\nu$ belonging to a relative word or particle in the direct form (§ 207, 2) is regularly dropped when the subjunctive is changed to the optative in indirect discourse.

NOTE. $\acute{\alpha}\nu$ is never added in the indirect discourse when it was not used in the direct form.

4. The negative particle of the direct discourse is regularly retained in the indirect form. But the infinitive and participle occasionally have $\mu\eta$ where $\omicron\upsilon$ would be used in direct discourse (§ 283, 3).

SIMPLE SENTENCES IN INDIRECT DISCOURSE.

Indicative and Optative after $\delta\tau\iota$ and $\acute{\omega}\varsigma$, and in Indirect Questions.

§ 243. When a simple indicative is quoted with $\delta\tau\iota$ or $\acute{\omega}\varsigma$ or in an indirect question, after primary tenses

the verb retains both its mood and its tense, and after secondary tenses it is either changed to the same tense of the optative or retained in the original mood and tense. *E.g.*

Λέγει ὅτι γράφει, *he says that he is writing*; λέγει ὅτι ἔγραφε, *he says that he was writing*; λέγει ὅτι ἔγραψεν, *he says that he wrote*; λέξει ὅτι γέγραφε, *he will say that he has written*. Εἶπεν ὅτι γράφοι ἢ ὅτι γράφει, *he said that he was writing* (he said γράφω). Εἶπεν ὅτι γράφοι ἢ ὅτι γράψει, *he said that he would write* (he said γράψω). Εἶπεν ὅτι γράψειεν ἢ ὅτι ἔγραψεν, *he said that he had written* (he said ἔγραφα). Εἶπεν ὅτι γεγραφὼς εἶη ἢ ὅτι γέγραφε, *he said that he had written* (he said γέγραφα, *I have written*).

(OPT.) Ἐπειρώμην αὐτῷ δεικνύναι, ὅτι οἷοίτο μὲν εἶναι σοφός, εἴη δ' οὐ, *I tried to show him that he believed himself to be wise, but was not so* (i.e. οἴεται μὲν . . . ἔστι δ' οὐ). Ὑπειπὼν ὅτι αὐτὸς τάκει πρῶτοι, ὤχετο, *hinting that he would himself attend to things there, he departed* (he said αὐτὸς τάκει πρῶτος). Ἐλεξαν ὅτι πύμψειε θφᾶς ὁ Ἰνδῶν βασιλεὺς, κελεύων ἐρωτᾶν ἐξ οὗτο ὁ πόλεμος εἴη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was the war* (they said ἔπεμψεν ἡμᾶς, the question being ἐκ τίνος ἐστὶν ὁ πόλεμος;). Ἦρτο εἰ τις ἐμοῦ εἴη σφώτερος, *he asked whether any one was wiser than I* (i.e. ὅτι τις σοφώτερος;).

(INDIC.) Ἐλεγον ὅτι ἐλπίζουσι σὲ καὶ τὴν πόλιν ἔξειν μοι χάριν, *they said that they hoped you and the state would be grateful to me*. Ἀποκρινάμενοι ὅτι πέμψουσιν πρέσβεις, εὐθὺς ἀπήλλαξαν, *having replied that they would send ambassadors, they dismissed them at once*. Ἠπόρουν τί ποτε λέγει, *I was uncertain what he meant* (τί ποτε λέγει;).

Subjunctive or Optative representing the Interrogative Subjunctive.

§ 244. In indirect questions an *interrogative subjunctive* (§ 256) retains its mood and tense after a primary tense, and may be either changed to the same tense of the optative or retained in the subjunctive after a secondary tense. *E.g.*

Βουλεύομαι ἵπως σε ἀποδρῶ, *I am trying to think how I shall escape you* (ἵπως σε ἀποδρῶ;). Οὐκ ἔχω τί εἶπω, *I do not know what I shall say* (τί εἶπω;). Non habeo quid dicam. Ἐπῆροντο εἰ παραδοῖεν τὴν πόλιν, *they asked whether they should give up the city* (παραδοῖεν τὴν πόλιν; *shall we give up the city?*). Ἐβουλευοντο εἴτε κατακαύσωσιν εἴτε τι ἄλλο χρήσονται, *they were deliberating whether they should burn them or dispose of them in some other way*.

Indicative or Optative with *ἄν*.

§ 245. An indicative or optative with *ἄν* retains its mood and tense (with *ἄν*) unchanged in indirect discourse after *ὅτι* or *ὥς* and in indirect questions. *E.g.*

Λέγει (or ἔλεγεν) ὅτι τοῦτο *ἄν* ἐγένετο, *he says (or said) that this would have happened*; ἔλεγεν ὅτι οὗτος δικάως *ἄν* ἀποθάνοι, *he said that this man would justly die*. Ἡρώτω, εἰ δοίεν *ἄν* τὰ πιστά, *they asked whether they would give the pledges (δοίητε ἄν;)*.

Infinitive and Participle in Indirect Quotation.

§ 246. When the infinitive or participle is used in indirect discourse, its tense represents the tense of the finite verb in the direct form to which it corresponds, the present and perfect including the imperfect and pluperfect. Each tense with *ἄν* can represent the corresponding tenses of either indicative or optative with *ἄν*. *E.g.*

Ἄρρωστέιν προφασίζεται, *he pretends that he is ill*; ἐξώμοσεν ἄρρωστέιν τοιούτῳ, *he took an oath that this man was ill*. Κατασχεῖν φησι τούτους, *he says that he detained them*. Ἔφη χρήμαθ' ἑαυτῷ τοὺς Θηβαίους ἐπικεκηρυχέναι, *he said that the Thebans had offered a reward for him*. Ἐπαγγέλλεται τὰ δίκαια ποιήσσειν, *he promises to do what is right*. See examples under § 203, and § 203, N. 1.

Ἦγγελε τούτους ἐρχομένους, *he announced that these were coming (οἱτοὶ ἔρχονται)*; ἀγγέλλει τούτους ἐλθόντας, *he announces that these came*; ἀγγέλλει τούτο γενησόμενον, *he announces that this will be done*; ἦγγελε τούτο γενησόμενον, *he announced that this would be done*; ἦγγελε τούτο γεγενημένον, *he announced that this had been done (τούτο γεγένηται)*.

See examples of *ἄν* with infinitive and participle under § 211.

NOTE. The infinitive is said to stand in indirect discourse and its tenses correspond to those of the finite mood, when it depends on a verb implying thought or the expression of thought, and when also the thought, as originally conceived, would have been expressed by some tense of the indicative (with or without *ἄν*) or optative (with *ἄν*), and can therefore be transferred without change of tense to the infinitive. Thus in βούλεται εἰλθεῖν, *he wishes to go*, εἰλθεῖν represents no form of either aorist indicative or aorist optative, and is not in indirect discourse. But in φησὶν εἰλθεῖν, *he says that he went*, εἰλθεῖν represents ἦλθον of the direct discourse.

INDIRECT QUOTATION OF COMPOUND SENTENCES.

§ 247. When a compound sentence is indirectly quoted, its *leading* verb follows the rule for simple sentences (§§ 243—246).

After primary tenses the dependent verbs of the quotation retain the same mood and tense. After secondary tenses, all *primary* tenses of the indicative and *all* subjunctives may either be changed to the *same tense* of the optative or retain the mood and tense of the direct form. But dependent *secondary* tenses of the indicative are kept unchanged. *E.g.*

"Αν ὑμεῖς λέγητε, ποιήσῃν φησὶν ὁ μήτ' αἰσχύνῃν μήτ' ἄδοξίαν αὐτῷ φέρεῖ, *if you (shall) say so, he says he will do whatever does not bring shame or discredit to him.* Here no change is made, except in ποιήσῃν (§ 246).

Ἀπεκρίνατο ὅτι μανθάνοιεν ἃ οὐκ ἐπίσταντο, *he replied, that they learned what they did not understand* (he said μανθάνουσιν ἃ οὐκ ἐπίστανται, which might have been retained). Εἰ τίνα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμῶ χρήσοιτο, *he announced that, if he should catch any one running away, he should treat him as an enemy* (he said εἰ τίνα λήψομαι, χρήσομαι, § 223, N. 1). Ἐνόμisen, ὅσα τῆς πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἔξῃν, *he believed that he should hold all those places securely which he should take from the city beforehand* (ὅσ' ἂν προλάβω, ἔξω). Ἐδόκει μοι ταύτη πειρᾶσθαι σωθῆναι, ἐνθυμουμένῳ ὅτι, ἐὰν μὲν λάθω, σωθήσομαι, *it seemed best to me to try to gain safety in this way, thinking that, if I should escape notice, I should be saved* (here we might have had εἰ λάθοιμι, σωθησοίμην). Ἐφασαν τοῖς ἀνδράσιν ἀποκτενεῖν οὓς ἔχουσι ζῶντας, *they said that they should kill the men whom they had living* (ἀποκτενοῦμεν οὓς ἔχομεν, which might have been changed to ἀποκτενεῖν οὓς ἔχοιεν). Πρόβηλον ἦν (τοῦτο) ἐσόμενον, εἰ μὴ κωλύσετε, *it was plain that this would be so unless you should prevent* (τοῦτο ἔσται, εἰ μὴ κωλύσετε, which might have become εἰ μὴ κωλύσσετε). Πλῆζον τοὺς Σικελούς ταύτη, οὓς μετεπέμψαντο, ἀπαντήσεσθαι, *they hoped the Sikels whom they had sent for would meet them here.*

§ 248. The principles of indirect discourse (§ 247) apply also to *any dependent clause* which expresses indirectly the *past thoughts* of any person, even

when its leading clause is not in indirect discourse (§ 246, Note). This of course affects the construction only after past tenses. *E.g.*

Ἐβούλοντο εἰσελθεῖν, εἰ τοῦτο γένοιτο, *they wished to go if this should happen*. Here ἐβούλοντο εἰσελθεῖν, εἰὰ τοῦτο γένηται might be used, expressing the form, *if this shall happen*, in which the wish would be conceived. Here εἰσελθεῖν is not in indirect discourse (§ 246, N). Προεῖπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἣν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν, *they instructed them not to engage in a sea fight with Corinthians, unless these should be sailing against Corcyra and should be on the point of landing*. (Here the direct forms are retained, for which εἰ μὴ πλέοιεν καὶ μέλλοιεν might have been used).

Ἐθαύμαζεν εἰ τις ἀρχύριον πράττειτο, *he wondered that any one demanded money*; but we find also ἐθαύμαζε δ' εἰ μὴ φανερόν αὐτοῖς ἐστίν, *he wondered that it was not plain*. Κατηγοροῦν αὐτῶν ὅτι πεποιήκοιεν, *they accused them for what (as they said) they had done*.

NOTE. On this principle, final and object clauses with ἵνα, ὥπως, ὥς, μή, &c. admit the double construction of indirect discourse, and allow either the subjunctive or future indicative (as the case may be) to stand unchanged after secondary tenses. (See § 216, 2.)

For the same principle in causal sentences, see § 250, Note.

Ὅπως IN INDIRECT QUOTATIONS.

§ 249. In a few cases ὥπως is used for ὥς or ὅτι in indirect quotations, chiefly in poetry. *E.g.*

Τοῦτο μὴ μοι φράζ' ὥπως οὐκ εἰ κακός, *do not tell me this, that you are not base*. Soph.

V. CAUSAL SENTENCES.

§ 250. Causal sentences express a *cause* or *reason*, and are introduced by ὅτι, ὥς, *because*, ἐπεὶ, ἐπειδὴ, ὅτε, ὁπότε, *since*, and by other particles of similar meaning. They take the indicative after both primary and secondary tenses. The negative particle is οὐ. *E.g.*

Κηδετο γὰρ Δαναῶν, ὅτι ᾗ θηήσκοντας ὀρᾶτο, *for he pitied the Danaei, because he saw them dying*. Hom. Ὅτε τοῦθ' οὕτως ἔχει, προσήκει, &c. *since this is so, it is becoming, &c.*

NOTE. On the principle of indirect discourse (§ 248), the optative may be used in a causal sentence after a past tense, to imply that the cause is assigned on the authority of some other person than the speaker; as *τὸν Περικλέα ἐκάκισον, ὅτι στρατηγὸς ὢν οὐκ ἐπέξεδυοι*, *they abused Pericles, because (as they said) being general he did not lead them out*. Thuc. (This assigns the Athenians' reason for abusing him, and does not show the historian's opinion.)

VI. EXPRESSION OF A WISH.

§ 251. 1. When a wish refers to the future, it is expressed by the optative, either with or without *εἴθε* or *εἰ γάρ*, *O that, O if*. The negative is *μή*, which can stand alone with the optative.
E.g.

Εἴθε φίλος ἡμῖν γένοιτο, *O that you may become our friend*.
Μηκέτι ζῶην ἐγώ, *may I no longer live*. *Τεθναίην, ὅτε μοι μηκέτι ταῦτα μέλοι*, *may I die when I shall no longer care for these things* (§ 235, 1).

For the distinction between the present and aorist see § 202, 1.

2. When a wish refers to the present or the past, and it is implied that its object *is not* or *was not attained*, it is expressed by a secondary tense of the indicative with *εἴθε* or *εἰ γάρ*. The imperfect and aorist are distinguished here as in protasis (§ 222).
E.g.

Εἴθε τοῦτο ποίει, *O that he were doing this*, or *O that he had done this*. *Εἴθε τοῦτο ποίησεν*, *O that he had done this*; *εἰ γὰρ μὴ ἐγένετο τοῦτο*, *O that this had not happened*.

Εἴθε εἶχες βελτίους φρένας, *O that thou hadst a better understanding*. *Εἰ γὰρ τοσαύτην δύναμιν εἶχον*, *O that I had so great power*. *Εἴθε σοι τότε συνεγενόμην*, *O that I had then met with you*.

NOTE. The aorist *ᾔφελον* of *ὀφείλω*, *debeo*, is used with the infinitive in wishes, with the same meaning as the secondary tenses of the indicative; as *ᾔφελε τοῦτο ποιεῖν*, *would that he were doing this* (lit. *he ought to be doing this*), or *would that he had done this* (*habitually*).

VII. IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.

§ 252. The imperative expresses a command, exhortation, or entreaty; as λέγε, *speak thou*; φεύγε, *begone!* ἔλθέτω, *let him come*; χαιρόντων, *let them rejoice*.

§ 253. The first person of the subjunctive (generally plural) is used in exhortations. Its negative is μή. *E.g.*

ἴωμεν, *let us go*; ἴδωμεν, *let us see*; μὴ τοῦτο ποιῶμεν, *let us not do this*.

§ 254. In prohibitions, in the second and third persons, the present imperative or the aorist subjunctive is used with μή and its compounds. *E.g.*

Μὴ ποιεῖ τοῦτο, *do not do this (habitually), or do not go on doing this*; μὴ ποιήσῃς τοῦτο, (simply) *do not do this*. Μὴ κατὰ τοὺς νόμους δικάσῃτε μὴ βοηθήσῃτε τῷ πέπονθόντι δεινῷ μὴ εὐορκεῖτε, *do not judge according to the laws; do not help him who has suffered outrages; do not abide by your oaths*.

The two forms have merely the usual distinction between the present and aorist (§ 202, 1).

VIII. SUBJUNCTIVE LIKE FUTURE INDICATIVE (IN HOMER).—INTERROGATIVE SUBJUNCTIVE.—SUBJUNCTIVE AND FUTURE INDICATIVE WITH οὐ μή.

§ 255. In Homer, the subjunctive in independent sentences sometimes has the force of a future indicative. *E.g.*

Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι, *for I never yet saw nor shall I ever see such men*. Καί ποτέ τις εἴπῃσιν, *and one will (or may) some time say*.

§ 256. The first person of the subjunctive, and sometimes the third, may be used in questions of doubt, where a person asks himself or another

what he is to do. It is negatived by μή. It is often introduced by βούλει or βούλεσθε (in poetry

• θέλεις or θέλετε). *E.g.*

Εἶπω ταῦτα; *shall I say this?* or βούλει εἶπω ταῦτα; *do you wish that I should say this?* Ποι εὐράπωμαι; ποῖ πορευθῶ; *whither shall I turn? whither shall I go?* Ποῦ δὴ βούλει καθιζόμενοι ἀναγνῶμεν; *where now wilt thou that we sit down and read?*

§ 257. The subjunctive and future indicative are used with the double negative οὐ μή in the sense of the future indicative with οὐ, but with more emphasis. *E.g.*

Οὐ μὴ πύθεται, *he will not obey.* Οὔτε γὰρ γίγνεται, οὔτε γέγονεν, οὐδὲ οὖν μὴ γένηται, *for there is not, nor has there been, nor will there ever be, &c.* Οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε, *you never shall suffer this at my hands.* Οὐ τοι μηποτέ σε . . . ἀκούτῃς τις ἄξιει, *no one shall ever take you against your will, &c.*

The double negative here seems to have merely the force of emphasis, and the subjunctive is a relic of the old usage (§ 255). The aorist subjunctive is generally used in these expressions.

NOTE. This construction in the second person sometimes expresses a strong prohibition; as οὐ μὴ καταβήσῃς, *do not come down* (lit. *you shall not come down*); οὐ μὴ σκώψῃς, *do not mock*. The future indicative and the aorist subjunctive are both allowed in this sense.

THE INFINITIVE.

§ 258. The infinitive has the force of a neuter verbal noun, and may take the neuter article in all its cases. It may at the same time, like a verb, have a subject or object; and it is qualified by adverbs, not by adjectives.

§ 259. The infinitive as nominative may be the subject of a finite verb, especially of an impersonal verb (§ 134, N. 2) or of ἐστί; or it may be a predicate (§ 136). As accusative it may be the subject of another infinitive. *E.g.*

Συνέβη αὐτῷ εἰλθεῖν, *it happened to him to go*; εἶπεν μένειν, *it was possible to remain*; ἡδὺ πολλοὺς ἐχθροὺς εἶχειν; *is it pleasant*

to have many enemies? φησὶν ἐξεῖναι τοὺς μένειν, *he says it is possible for these to remain* (μένειν being subject of ἐξεῖναι). Τὸ γνῶναι ἐπιστήμην λαβεῖν ἐστίν, *to learn is to acquire knowledge*. Τοῦτό ἐστι τὸ ἀδικεῖν, *this is to commit injustice*.

NOTE. These infinitives usually stand without the article; but whenever it is desired to make the infinitive more prominent as a *noun* (see the last examples), the article can be added.

§ 260. The infinitive *without the article* may be the object of a verb. It generally has the force of an object accusative, sometimes that of a cognate accusative, and sometimes that of an object genitive.

1. The object infinitive not in indirect discourse may follow any verb whose action naturally implies another action as its object. Such verbs are in general the same in Greek as in English, and others must be learnt by practice. *E.g.*

Βούλεται ἐλθεῖν, *he wishes to go*; βούλεται τοὺς πολίτας πολεμικοὺς εἶναι, *he wishes the citizens to be warlike*; παραινῶμέν σοι μένειν, *we advise you to remain*; προεῖλετο πολεμῆσαι, *he preferred to make war*; κелеῖ σε μὴ ἀπελθεῖν, *he commands you not to depart*; ἀξιοῦσιν ἀρχειν, *they claim the right to rule*; ἀξιοῦται θανεῖν, *he is thought to deserve to die*; δέομαι ὑμῶν συγγνώμην μοι εἶχειν, *I ask you to have consideration for me*. So κωλύει σε βαδίζειν, *he prevents you from marching*; οὐ πέφυκε δουλεύειν, *he is not born to be a slave*; ἀναβάλλεται τοῦτο ποιεῖν, *he postpones doing this*; κινδυνεύει θανεῖν, *he is in danger of death*.

NOTE. The tenses here used are chiefly the present and aorist, and these do not differ in their time (§ 202, 1, 2, and 3).

2. The object infinitive in indirect discourse (§ 203) follows a verb implying *thought* or the *expression of thought*, or some equivalent phrase. Here each tense of the infinitive corresponds in time to the same tense of some finite mood. See § 246, with the examples and Note.

NOTE. Of the three common verbs meaning *to say*,—

- (a) φημί regularly takes the infinitive in indirect discourse;
- (b) εἶπον takes ὅτι or ὥς with the indicative or optative;
- (c) λέγω allows either construction, but in the *active* voice it generally takes ὅτι or ὥς.

§ 261. 1. The infinitive without the article limits the meaning of many adjectives and nouns. *E.g.*

Δυνατὸς ποιεῖν τοῦτο, *able to do this*; δεινὸς λέγειν, *skilled in speaking*; ἄξιος τοῦτο λαβεῖν, *worthy to receive this*; πρόθυμος λέγειν, *eager to speak*; μαλακοὶ καρτερεῖν, *(too) effeminate to endure*; ἐπιστήμων λέγειν τε καὶ σιγᾶν, *knowing how both to speak and to be silent*.

Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν, *there is a necessity that all should withdraw*; κίνδυνος ἦν αὐτῷ παθεῖν τι, *he was in danger of suffering something*; ὥρα ἀπιέναι, *it is time to go away*; ἐλπίδας ἔχει τοῦτο ποιῆσαι, *he has hopes of doing this*.

NOTE. Adjectives of this class are especially those denoting *ability, fitness, desert, readiness*, and their opposites; and, in general, those corresponding in meaning to verbs which take the infinitive (§ 260, 1). Nouns of this class are such as form with a verb (generally εἶμι) an expression equivalent to a verb which takes the infinitive.

2. Any adjective or adverb may take the infinitive without the article as an accusative of *specification* (§ 160, 1). *E.g.*

Θάμα αἰσχρὸν ὁρᾶν, *a sight disgraceful to behold*; λόγοι ὑμῶν χρησιμώτατοι ἀκοῦσαι, *words most useful for you to hear*; τὰ χαλεπώτατα εὑρεῖν, *the things hardest to find*; πολιτεία χαλεπὴ συζῆν, *a government hard to live under*. Καλλίστα (adv.) ἰδεῖν, *in a manner most delightful to behold*.

§ 262. 1. The infinitive may depend on a preposition, in which case the article τοῦ, τῷ, or τό must be prefixed. *E.g.*

Πρὸ τοῦ τοὺς ὅρκους ἐποδοῦναι, *before taking the oaths*; πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, *besides receiving nothing by the embassy*; διὰ τὸ ξένος εἶναι οὐκ ἂν οἶε ἀδικηθῆναι, *do you think you would not be wronged on account of your being a stranger?*

2. The genitive and dative of the infinitive, *with the article*, can stand in most of the constructions belonging to those cases; as in that of the adnominal genitive, the genitive after a *comparative* or after verbs and adjectives, the dative of *manner, means, &c.*, the dative after verbs and adjectives, and sometimes in that of the genitive of *cause* or *purpose* (§ 173, 1). *E.g.*

Τοῦ πιεῖν ἐπιθυμία, *a desire to drink*; κρείττο^ς τοῦ λαλεῖν, *better than prating*; ἐπέσχομεν τοῦ δακρύειν, *we ceased our weeping* (§ 263); ἀήθεις τοῦ κατακούειν τινός εἰσιν, *they are unused to obeying any one*. Τῷ φανερός εἶναι τοιοῦτος ὢν, *by having it evident that he was such a man*; τῷ κοσμίως ζῆν πιστεύειν, *to trust in an orderly life*; ἴσον τῷ προστένειν, *equal to lamenting beforehand*. Μίνως τὸ ληστικὸν καθήρει, τοῦ τὰς προσόδους μᾶλλον ἰέναι αὐτῷ, *Minos put down piracy, that his revenues might come in more abundantly*.

§ 263. 1. Verbs and expressions denoting *hindrance* or *freedom* from anything allow either the infinitive with τοῦ (§ 262, 2) or the simple infinitive (§ 260, 1). As the infinitive after such verbs can take the negative μή without affecting the sense (§ 283, 6), we have a third and fourth form, still with the same meaning. *E.g.*

Εἴργω σε τοῦτο ποιεῖν, εἴργει σε τοῦ τοῦτο ποιεῖν, εἴργει σε μὴ τοῦτο ποιεῖν, εἴργει σε τοῦ μὴ τοῦτο ποιεῖν, all meaning *he prevents you from doing this*. Τὸν Φίλιππον παρελθεῖν οὐκ ἔδυναντο κωλύσαι, *they could not hinder Philip from passing through*. Τοῦ δραπέτευσαι ἀπέργουσι, *they restrain them from running away*. "Ὅπερ ἔσχε μὴ τὴν Πελοπόννησον πορθεῖν, which prevented (him) from ravaging Peloponnesus. "Ἐξεῖ αὐτοὺς τοῦ μὴ καταδύνασθαι, *it will keep them from sinking*.

2. The infinitive with τὸ μὴ (sometimes with τό alone) may be used after expressions denoting *hindrance*, and also after all which even imply *prevention*, *omission*, or *denial*. *E.g.*

Τὸν ὄμιλον εἴργον τὸ μὴ τὰ ἐγγὺς τῆς πόλεως κακουργεῖν, *they prevented the crowd from injuring the neighbouring parts of the city*. Κωλύσει σε τὸ δρᾶν, *he will prevent you from acting*. Φόβος ἀνθ' ὕπνου παραστατεῖ, τὸ μὴ βλέφαρα συμβαλεῖν, *fear stands by me instead of sleep, preventing me from closing my eyelids*.

Thus we have a *fifth* and a *sixth* form, εἴργει σε τὸ μὴ τοῦτο ποιεῖν and εἴργει σε τὸ τοῦτο ποιεῖν, added to those given in § 263, 1, as equivalents of the English *he prevents you from doing this*.

NOTE. In both these constructions μὴ οὐ may be used when the leading verb is negated; as οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν, *for this will not at all suffice to prevent him from falling*. See § 283, 7.

§ 264. The infinitive with its subject, object, or other adjuncts may stand as a noun and take the article. *E.g.*

Τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι, πᾶν ἡνέναί τινα ἡμῶν συμ-
μαχίαν τούτων ἀντίρροπον, ἀν βουλόμεθα χρῆσθαι, τῆς παρ' ἐκείνων ἐθνοῦς
ἐνέργειαν, ἂν ἔγωγε θεῖην, *but the fact that we have not suffered this
long ago, and that an alliance has appeared to us to balance these, if
we shall wish to use it,—this I should ascribe as a benefaction to their
good-will.* Dem. (Here the whole sentence τὸ . . . χρῆσθαι is the
object of θεῖην.)

§ 265. The infinitive without the article may express a
purpose.

Οἱ ἄρχοντες, οὓς εἰλεσθε ἄρχειν μου, *the rulers, whom you chose to
rule me.* Τὴν πόλιν φυλάττειν αὐτοῖς παρέδωκαν, *they delivered the
city to them to guard.* Αἱ γυναῖκες πιεῖν φέρουσαι, *the women bringing
them something to drink.*

§ 266. 1. The infinitive after ὥστε, *so that, so as*, generally
expresses a *result*. *E.g.*

Ἦν πεπαιδευμένος οὕτως, ὥστε πάνν ῥαδίως ἔχειν ἀρκούντα, *he had
been so educated as very easily to have enough.* Σὺ δὲ σχολάζεις, ὥστε
θαυμάζεις ἐμέ, *and you delay, so that I wonder.*

2. The infinitive after ὥστε sometimes expresses a *con-
dition*, like that after ἐφ' ᾧ or ἐφ' ᾧτε (§ 267);
and sometimes a *purpose*, like a final clause.
E.g.

Ἐξὸν αὐτοῖς, τῶν λοιπῶν ἄρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν
βασιλεῖ, *it being in their power to rule the rest of the Greeks, on condi-
tion that they should themselves obey the King.* Πᾶν ποιοῦσιν ὥστε
δίκην μὴ διδόναι, *they do everything so that they may not suffer
punishment (ἵνα μὴ διδώσι might have been used).*

NOTE 1. Ὡς sometimes takes the infinitive like ὥστε, generally
to express a *result*, seldom, to express a *purpose*.

NOTE 2. For ὥστε with the indicative, see § 237.

§ 267. The infinitive follows ἐφ' ᾧ or ἐφ' ᾧτε, *on condition
that*, sometimes *for the purpose of*. *E.g.*

Ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν, *we re-
lease you, but on this condition, that you shall no longer be a philoso-
pher.* Αἰρεθέντες ἐφ' ᾧτε ξυγγράψαι νόμους, *chosen for the purpose
of compiling laws.*

The future indicative sometimes follows these words.

§ 268. The infinitive may stand *absolutely* in parenthetical
phrases, generally with ὥς or ὅσον. *E.g.*

Τὸ Δέλτα ἐστὶ νεωστὶ, ὡς λόγῳ εἰπεῖν, ἀναπεφηνός, *the Delta has recently, so to speak, made its appearance*. So ὡς ἔπος εἰπεῖν, *so to speak*; ὡς συντόμως εἰπεῖν, *to speak concisely*; τὸ ἅμπαν εἰπεῖν, *on the whole*. Σπ' ὀλίγου δεῖν, *to want little, i.e. almost*; in which δεῖν can be omitted.

§ 269. The infinitive is sometimes used like the imperative, especially in Homer. *E.g.* c

Μὴ ποτε καὶ σὺ γυναικὶ περ ἥπιος εἶναι, *be thou never indulgent to thy wife*.

§ 270. The infinitive sometimes expresses a wish, like the optative. This occurs chiefly in poetry. *E.g.*

Ζεῦ πάτερ, ἧ Αἴαντα ῥαχεῖν ἧ Τυδέος υἱόν, *Father Zeus, may the lot fall either on Ajax or on the son of Tydeus*. Hom.

§ 271. In laws, treaties, and proclamations the infinitive often depends on ἐδόξε or δέδοκται, *be it enacted*, or κελεύεται, *it is commanded*; which may be expressed in a previous sentence or understood. *E.g.*

Δικάζειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνον, &c., *and (be it enacted) that the Senate on the Areopagus shall have jurisdiction in cases of murder, &c.* Ἐτη δὲ εἶναι τὰς σπονδὰς πενήκοντα, *and (it is provided) that the treaty shall continue fifty years*.

§ 272. The infinitive, with or without τό, may be used to express surprise or indignation. *E.g.* •

Τῆς μωρίας τὸ Δία νομίζειν, ὄντα τηλικουτονί, *what folly! to believe in Zeus when you are so big!* So in Latin: *Mene incepto desistere victam!*

§ 273. In narration, the infinitive often seems to stand for the indicative, when it depends on some word like λέγεται, *it is said*, in a preceding sentence. *E.g.*

Ἀπικομένους δὲ ἐς τὸ Ἄργος, διατίθεσθαι τὸν φόρτον, *and coming to Argos, they were (it is said) setting out their cargo for sale* (διατίθεσθαι is an imperfect infinitive, § 203, N. 1).

§ 274. Πρίν, *before, before that, until*, besides taking the indicative, subjunctive, and optative (§ 240), also takes the infinitive. This happens in Attic Greek chiefly after affirmative sentences, but in Homer without regard to the leading verb. *E.g.*

Ἀποπέμπουσιν αὐτὸν πρὶν ἀκοῦσαι, *they send him away before hearing him*; Μεσσηνὴν εἰλομένῳ πρὶν Πέρσας λαβεῖν τὴν βασιλείαν, *we took Messene before the Persians obtained their kingdom*.

NOTE. Πρὶν ἢ, πρότερον ἢ, πρόσθεν ἢ, *before that, sooner than*, may take the infinitive like πρίν alone.

THE PARTICIPLE.

§ 275. The participle is a verbal adjective, and has three uses. First, it may express a simple *attribute*, like an ordinary adjective; secondly, it may define the *circumstances* under which an action takes place; thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the infinitive.

§ 276. 1. The participle, like any other adjective, may qualify a noun. *E.g.*

Ὁ παρὼν χρόνος, *the present time*; θεοὶ αἰὲν ἔδντες, *immortal Gods* (Hom.); πόλις κάλλει διαφέρουσα, *a city excelling in beauty*; ἀνὴρ καλῶς πεπαιδευμένος, *a man who has been well educated* (or a well-educated man); οἱ πρέσβεις οἱ ὑπὸ Φιλίππου πεμφθέντες, *the ambassadors who were sent by Philip*; ἄνδρες οἱ τοῦτο ποιήσονται, *men who are to do this*.

2. The participle preceded by the article may be used substantively, like any other adjective. It is then equivalent to *he who* or *those who* with a finite verb. *E.g.*

Οἱ πεπεισμένοι, *those who have been convinced*; παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, *among those who seem to be best*; ὁ τὴν γνώμην ταύτην ἐπὶ ὢν, *the one who gave this opinion*.

§ 277. The participle may define the *circumstances* of an action. It expresses the following relations:—

1. *Time*; the tenses denoting various points of time, which is relative to that of the verb of the sentence (§ 204). *E.g.*

Ταῦτα ἔπαρτε στρατηγῶν, *he did this while he was general*; ταῦτα πράξει στρατηγῶν, *he will do this while he is general*; τυραννεύσας δὲ ἑτὶ τρία Ἴππίας ἐχώρει εἰς Σίγειον, *and when he had been tyrant three years, Hippias withdrew to Sigeum*.

2. *Cause, manner, means,* and similar relations. *E.g.*

Λέγω δὲ τοῦτου ἕνεκα, βούλομαι δοῦναι σοι ὅπερ ἐμοί, *and I speak for this reason, because I wish that to seem good to you which, &c.*
 Προσέλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρὰ νόμον ζῆν, *he preferred to die abiding by the laws rather than to live transgressing them; ἀπεδήμει τριηραχῶν, he was absent on duty as trierarch.*

3. *Purpose or intention;* generally expressed by the *future* participle. *E.g.*

Πέμπειν πρέσβεις ταῦτα ἔροῦντας καὶ Δύσανδρον αἰτῆσοντας, *to send ambassadors to say this and to ask for Lysander.*

4. *Condition;* the tenses of the participle representing the corresponding tenses of the indicative, subjunctive, or optative, in all classes of protasis.

See § 226, 1, where examples will be found.

5. *Opposition or limitation;* where the participle is generally to be translated by *although* and a verb. *E.g.*

Ὅλῖγα δυνάμενοι προορᾶν πολλὰ ἐπιχειροῦμεν πράττειν, *although we are able to foresee few things, we try to do many things.*

6. Any *attendant* circumstance, the participle being merely *descriptive*. *E.g.*

Ἔρχεται τὸν υἱὸν ἔχουσα, *she comes bringing her son; παραλαβόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, taking the Boeotians with them, they marched against Pharsalus.*

NOTE. The participles denoting *cause* or *purpose* are often preceded by ὥς. This shows that they express the idea of the leading subject, *without implying* that it is also the idea of the speaker or writer; as τὸν Περικλῆα ἐν αἰτίᾳ εἶχον ὥς πείσαντα σφᾶς πολεμεῖν, *they found fault with Pericles, on the ground that he had persuaded them to the war.*

§ 278. 1. When a participle denoting any of the relations included in § 277 belongs to a noun which is not connected with the main construction of the sentence, they stand together in the *genitive absolute*. See § 183.

2. The participles of *impersonal* verbs stand in the *accusative absolute*, in the neuter singular, when others would be in the *genitive absolute*. *E.g.*

Οἱ δ' οὐ βοηθήσαντες, δεῖον, ὑγίει ἀπῆλθον; *and did those who brought no aid when it was needed escape safe and sound? So*

εὖ δὲ παρὰσχόν, *and when a good opportunity offered*; οὐ πρὸς ἡ-
κον, *improperly (it being not becoming)*; τυχόν, *by chance (it having
happened)*.

§ 279: The participle may be used to limit the meaning of certain verbs, in a sense which often resembles that of the infinitive (§ 260, 1).

1. In this sense the participle is used with the subject of verbs signifying *to begin, to continue, to endure, to persevere, to cease, to repent, to be weary of, to be pleased, displeased, or ashamed*; and with the object of verbs signifying *to cause to cease*. *E.g.*

*Ἀρξομαι λέγων, *I will begin to speak*; οὐκ ἀνέξομαι ζῶν, *I shall not endure to live*; τοῦτο ἔχων διατελεῖ, *he continues to have this* (4, Note); ἀπείρηκα τρέχων, *I am tired of running*; τοῖς ἐρωτῶσι χαίρω ἀποκρινόμενος, *I delight to answer questioners*; ἐλεγχόμενοι ἤχθοντο, *they were displeased at being tested*; αἰσχυνεται τοῦτο λέγων, *he is ashamed to say this (which he says)*; τὴν φιλοσοφίαν παύσον ταῦτα λέγονσιν, *make Philosophy stop talking in this style*.

2. The participle may be used with the object of verbs signifying *to perceive* (in any way), *to find*, or *to represent*, denoting an act or state in which the object is perceived, found, or represented. *E.g.*

*Ὅρῳ σε κρύπτοντα, *I see you hiding*; ἤκουσά σου λέγοντος, *I heard you speak*; πεποίηκε τοὺς ἐν Ἅιδου τιμωρομένους, *he has represented those in Hades as suffering punishment*.

3. With verbs signifying *to overlook* or *see*, in the sense of *allow*,—περισπάω and ἐφοράω, with περιεῖδον and ἐπεῖδον, sometimes εἶδον,—the participle is used in the sense of the object infinitive (§ 260, 1), the present and aorist participles differing merely as the present and aorist infinitives would differ in similar constructions (§ 202, 1). *E.g.*

Μὴ περιδωμεν ὕβρισθῆσαν τὴν Λακεδαίμονα καὶ καταφρονή-
θῆσαν, *let us not allow Lacedaemon to be insulted and despised*. Μὴ
μ' ἰδεῖν θανόντ' ὑπ' ἀστών, *not to see me killed by citizens*. Περιδεῖν
τὴν γῆν τμηθεῖσαν, *to allow the land to be ravaged*. (But we
find also περιδεῖν τὴν γῆν τμηθῆναι, referring to the same
thing.)

4. With the following verbs the participle contains the leading idea of the expression: *λανθάνω*, *escape the notice of*; *τυγχάνω*, *happen*; *φθάνω*, *anticipate*. The aorist participle here does not denote past time in itself, but coincides in time with the verb.
E.g.

Λήσετε διαφθαρόντες, *you will be corrupted before you know it*.
Ἐρχον καθήμενος ἐνταῦθα, *I happened to be sitting there*; *ἔτυχε κατὰ τοῦτο τοῦ καιροῦ ἐλθών*, *he happened to come (not to have come) just at that time*. *Ἐφθσαν τοὺς Πέρσας ἀφικόμενοι*, *they came before the Persians*.

NOTE. The participle with *διατελέω*, *continue* (§ 279, 1), *οἶχομαι*, *be gone* (§ 277, 2), and some others expresses the leading idea; but the aorist participle with these has no peculiar force; as *οἶχεται φεύγων*, *he has taken flight* (§ 200, N. 2).

- § 280. With many verbs the participle stands in indirect discourse, each tense representing the corresponding tense of the indicative or optative.

Such verbs are chiefly those signifying *to see, to know, to hear or learn, to remember, to forget, to show, to appear, to prove, to acknowledge, and ἀγγέλλω, to announce*. *E.g.*

Ὅρῳ δέ μ' ἔργον δεινὸν ἐξείργασμένην, *but I see that I have done a dreadful deed*; *ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα*, *he heard that Cyrus was in Cilicia*; *ὅταν κλύῃ ἤξοντ' Ὀρέστην*, *when he hears that Orestes will come*; *οἶδα οὐδὲν ἐπιστάμενος*, *I know that I understand nothing*; *οὐκ ᾔδεσαν αὐτὸν τεθνηκότα*, *they did not know that he was dead*; *μémνημαι αὐτὸν ἐλθόντα*, *I remember that he went*; *δείξω τοῦτον ἐχθρὸν ὄντα*, *I shall show that this man is an enemy*; *αὐτῷ Κύρον στρατεῦοντα πρῶτος ἡγγείλα*, *I first announced to him that Cyrus was on his march*.

VERBAL ADJECTIVES IN -τέος AND -τέον.

- § 281. The verbal in -τέος has both a *personal* and an *impersonal* construction.

1. In the personal construction it is *passive* in sense, and expresses *necessity*, like the Latin participle in -*us*. *E.g.*

᾿Ωφελητέα σοι ἡ πόλις ἐστίν, *the city must be benefited by you.*
 Ἄλλας μεταπεμπτέας εἶναι ἔφη, *he said that other (ships) must be sent for.* Ὅ λέγω ῥητέον ἐστίν, *what I say must be spoken.*

The noun denoting the agent is here in the dative (§ 188, 4).
 See 2.

2. In the impersonal construction the verbal is in the neuter of the nominative singular (sometimes plural), with ἐστί expressed or understood. It is active in sense, and is equivalent to δεῖ with the infinitive.

The agent is generally expressed by the dative, sometimes by the accusative. These verbals may have an object like their verbs. *E.g.*

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἐστίν, *we must do this*, equivalent to ταῦτα ἡμᾶς (not ἡμῖν) δεῖ ποιῆται. Οἷστέον ταῦτε, *we must bear these things* (sc. ἡμῖν). Τί ἂν αὐτῷ ποιητέον εἴη; *what would he be obliged to do?* Ἐψηφίσαντο πολεμητέα εἶναι, *they voted that they must go to war* (= δεῖν πολεμεῖν). Τοὺς ξυμμάχους οὐ παραδοτέα τοῖς Ἀθηναίοις, *we must not abandon our allies to the Athenians.*

INTERROGATIVE SENTENCES.

- § 232. 1. All interrogative pronouns, pronominal adjectives, and adverbs can be used in both direct and indirect questions. The relative ὅστις and most other relative words may be used in indirect questions. (See § 149, 2.)

2. The principal direct interrogative particles are ἦ and ἄρα. These imply nothing as to the answer expected; but ἄρα οὐ implies that an affirmative, ἄρα μή that a negative, answer is expected. Οὐ and μή alone are often used with the same force as with ἄρα. *E.g.*

Ἦ σχολή ἐσται; *will there be leisure?* Ἀρ' εἰσὶ τινες ἄξιοι; *are there any deserving ones?* Ἀρ' οὐ βούλεσθε ἐλθεῖν; or οὐ βούλεσθε ἐλθεῖν; *do you not wish to go* (i.e. *you wish, do you not?*)? Ἀρα μή βούλεσθε ἐλθεῖν; or μή βούλεσθε ἐλθεῖν; *do you wish to go* (you don't wish to go, do you)?

3. Ἄλλο τι ἦ; *is it anything else than?* or simply Ἄλλο τι; *is it not?* is sometimes used as a direct interrogative;

as ἄλλο τι ἢ ἀδικοῦμεν ; *are we not (is it anything else than that we are) in the wrong ?*—ἄλλο τι ὁμολογοῦμεν ; *do we not agree ?*

4. *Indirect* questions may be introduced by εἰ, *whether* ; as ἡρώτησα εἰ βούλοιο εἰλθεῖν, *I asked whether he wished to go* ; οὐκ οἶδα εἰ τοῦτο δῶ, *I do not know whether I shall give this* (§ 244).
5. *Alternative* questions (both direct and indirect) may be introduced by πότερον (πότερα) . . . ἢ, *whether . . . or* ; as πότερον ἑᾶς ἄρχειν ἢ ἄλλον καθίστης ; *do you allow him to rule, or do you appoint another ?*

NEGATIVES.

§ 283. The Greek has two negative adverbs, οὐ and μή. What is said of each of these applies generally to its compounds,—οὐδεῖς, οὐδέ, οὔτε, &c., and μηδεῖς, μηδέ, μήτε, &c.

1. Οὐ is used with the indicative and optative in all *independent* sentences, except *wishes* ; also in *indirect discourse* after ὅτι and ὥς, and in *causal* sentences.

NOTE. In *indirect questions* introduced by εἰ, *whether*, μή can be used as well as οὐ.

2. Μή is used with the subjunctive and imperative in all constructions. It is used with all moods in *final* and *object* clauses after ἵνα, ὅπως, &c. (except after μή, *lest*) ; in *conditional* and *conditional relative* sentences ; in *relative* sentences expressing a *purpose* (§ 236) ; and in expressions of a *wish*.
3. Μή is used with the infinitive in all constructions except that of *indirect discourse*. The infinitive in *indirect discourse* regularly has οὐ, to retain the negative of the direct discourse ; but some exceptions occur.
4. When a participle expresses a *condition* (§ 277, 4) it takes μή ; so when it is equivalent to a relative clause with an *indefinite antecedent*, as οἱ μὴ βουλόμενοι, *any who do not wish* (= οἱ μὴ βούλονται, § 231). Otherwise it takes οὐ. In *indirect discourse* it sometimes, like the infinitive, takes μὴ irregularly (3).

5. Adjectives (like participles) take *μή* only when they do not refer to *definite* persons or things (i.e. when they can be expressed by a relative clause with an indefinite antecedent); as *οἱ μή ἀγαθοὶ πολῖται*, (*any*) *citizens who are not good*, but *οἱ οὐκ ἀγαθοὶ πολῖται* means *special citizens who are not good*.
6. When verbs which contain a *negative* idea (as those of *hindering, forbidding, denying, concealing, and dis-trusting*) are followed by the infinitive, the negative *μή* can be added to the infinitive to strengthen the negation. Such a negative cannot be translated in English. For examples see § 263.
7. An infinitive which would regularly be negated by *μή*,—either in the ordinary way (3) or to strengthen a preceding negation (6),—if the verb on which it depends has a negative, generally takes the double negative *μή οὐ*. Thus *δίκαιόν ἐστι μή τοῦτον ἀφείναι*, *it is just not to acquit him*, becomes, if we negative the leading verb, *οὐ δίκαιόν ἐστι μή οὐ τοῦτον ἀφείναι*, *it is not just not to acquit him*; so *εἴργει σε μή τοῦτο ποιεῖν* (§ 263, 1), *he prevents you from doing this*, becomes, with *εἴργει* negated, *οὐκ εἴργει σε μή οὐ τοῦτο ποιεῖν*, *he does not prevent you from doing this*.
8. When a negative is followed by a *simple* negative (*οὐ* or *μή*) in the same clause, each retains its own force. If they belong to the same word or expression, they make an *affirmative*; as *οὐδὲ τὸν Φορμίωνα οὐχ ὄρᾷ*, *nor does he not see Phormio* (i.e. *he sees Phormio well enough*). But if they belong to different words, each is independent of the other; as *οὐ μόνον οὐ παύονται*, *they not only do not obey*.
9. But when a negative is followed by a *compound* negative (or by several compound negatives) in the same clause, the negation is strengthened; as *ἀνευ τούτου οὐδεὶς εἰς οὐδὲν οὐδενὸς ἂν ὑμῶν οὐδέποτε γένοιτο ἀξίος*, *if it were not for this, no one of you would ever come to be of any value for anything*.

For the double negative *οὐ μή*, see § 257.

APPENDIX.

APPENDIX.

CATALOGUE OF VERBS.

NOTE.—This catalogue contains chiefly those verbs in ordinary use in Attic Greek which present difficulties to a student by any peculiarities.

The simple stem of each verb, when this does not appear in the present, *i.e.* unless the verb is of the *first class* (§ 108, 1), is given in () directly after the present indicative. The *class* of each verb (§ 108) is given in () at the end, unless it belongs to the first class, when it is left without a number. Verbs in *μι* of the second class (in *υμι*, § 108, V. 4) are marked (II.); other verbs in *μι* are marked (I.).

The modification of the stem made by adding *ε* in certain tenses (§ 109, 8) is marked by prefixing (*ε*-) to the first form in which this occurs. A hyphen prefixed to a form (as *-ῆνεκα*) indicates that it occurs only in composition; but is omitted if the simple form occurs even in later Greek; and it is not always inserted when it is probable for any reason that the simple form was in good use.

The imperfect or pluperfect is generally omitted when the present or perfect is given.

A.

**Αγαμαι*, *admire*, ἡγάσθην, ἡγασάμην. (I.)

**Ἀγγέλλω* (ἀγγελ-), *announce*, ἀγγελῶ, ἡγγέιλα, ἡγγέλκα, ἡγγεῖλαι, ἡγγέλθην, fut. p. ἀγγελθήσομαι; a.m. ἡγγεῖλάμην. (4.)

**Ἀείρω* (ἀερ-), *collect*, a. ἤγειρα. (4.)

**Ἀγνῶμι* (*Fay*-), in comp. also ἀγνῶω, *break*, ἄξω, ἔαξα, 2 p. -ἔαγα 2 a. p. ἔαγην. (II.)

**Ἄγω*, *lead*, ἄξω, ἔξα (rare), -ἤχα, ἤγμαι, ἤχθην, ἀχθήσομαι; 2 a. ἤγαγον, ἡγαγόμεν; fut. m. ἄξομαι (as pass.).

**Αἶδω*, *sing*, αἰσῶ and αἰσομαι, ἤεσα. In Attic prose, ἄδω, ἄσομαι (ἄσω, rare), ἦσα, ἦσθην.

**Ἄιρω* (ἀερ-), *take up*, f. ἀρῶ, a. ἤειρα, ἤερθην. Ionic and poetic. In Attic prose always αἶρω (ἀρ-) ἀρῶ, ἤρα, ἤρκα, ἤρμαι, ἤρθην; ἀρούμαι, ἤρόμην.* Poetic 2 a. m. ἀρόμην. (4.)

Αἰδέομαι, poet. αἰδομαι, *reſpect*, αἰδέσομαι, ἦδεσμαι, ἦδέσθην, ἦδεσάμην.
§ 109, 2.

Αἰνῶ, *praise*, αἰνέσω, ἦνεσα, -ἦνεκα, -ἦνημαι, ἦνέθην, § 109, 1, N. 2.

Αἰρέω (ἐλ-), *take*, αἰρήσω, ἤρηνκα, ἤρηνμαι, ἤρέσθην, αἰρεθήσομαι; fut. pf. ἤρῃσομαι (rare); 2 a. εἶλον, ἔλω, &c.; εἰλόμην, ἔλωμαι, &c. (8.).

Αἶρω, Attic prose form of αἶρῶ. See αἶρω.

Αἰσθάνομαι (αἰσθ-), *perceive*, (ε-) αἰσθήσομαι, ἤσθημαι, ἤσθόμην. Pres. αἰσθομαι (rare). (5.)

Αἰσχύνω (αἰσχύν-), *disgrace*, αἰσχυνῶ, ἤσχυνα, ἤσχύνθην, *felt ashamed*, αἰσχυνθήσομαι; fut. m. αἰσχυνοῦμαι. (4.)

Ἀκίομαι, *heal*, aor. ἤκεσάμην.

Ἀκούω (ἀκου- for ἀκοφ-), *hear*, ἀκούσομαι, ἤκουσα, 2 pf. ἀκήκοα (for ἀκ-ηκοφα, § 102), 2 plpf. ἤκηκόειν or ἀκήκόειν; ἠκούσθην, ἀκουσθήσομαι.

Ἀλάομαι, *wander*, a. ἀλήθην. Chiefly poetic.

Ἀλείφω (ἀλῖφ-), *anoint*, ἀλείψω, ἤλειψα, -ἀλήλιφα (or -ειφα), ἀλήλιμμαι, ἤλειφθην, -ἀλειφθήσομαι (rare), 2 a. p. -ἤλίσην (rare). Mid. f. ἀλείψομαι, v. ἤλειψάμην. (2.)

Ἀλέξω (ἀλεκ-), *ward off*, fut. ἀλεξήσομαι or ἀλέξομαι; aor. ἠλέξησα, ἠλέξάμην. (8.)

Ἀλεύω, *aver*, ἀλεύσω, ἤλευσα, aor. mid. ἠλεύαμην. Poetic.

Ἀλέω, *grind*, ἀλέσω (ἀλῶ), ἤλεσα, ἀἤλεσμαι or ὠλήλεμαι. § 102.

Ἀλθομαι, *be healed*, (ε-) ἀλθήσομαι.

Ἀλίσκομαι (ἀλ-, ἀλο-), *be captured*, ἀλώσομαι, ἤλωκα or ἐάλωκα, 2 aor. ἤλων or ἐύλων, ἀλῶ, ἀλοίην, ἀλῶναι, ἀλούς: all passive in meaning. No active ἀλίσκω, but see ἀν-αλίσκω. (6.)

Ἀλλάσσω (ἀλλάγ-), *change*, ἀλλάξω, &c. regular; 2 a. p. ἠλλάγην. (4.)

Ἄλλομαι (ἀλ-), *leap*, ἀλοῦμαι, ἠλάμην; 2 a. ἠλύμην (rare). (4.)

Ἀμαρτάνω (ἀμαρτ-), *err*, (ε-) ἀμαρτήσομαι, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην; 2 aor. ἤμαρτον. (5.)

Ἀμβλίσκω (ἀμβλ-), ἀμβλῶ in comp., *miscarry*, ἤμβλωσα, -ἤμβλωκα, -ἤμβλωμαι, ἤμβλώθην. (6.)

Ἀμπέχω and **ἀμπέχω** (ἀμφί and ἔχω), *wrap about, clothe*, ἀμφέξω, 2 a. ἤμπισχον. Mid. ἀμπέχομαι, ἀμπίσχομαι, ἀμπισχνέομαι; impt. ἤμπισχόμεν; f. ἀμφέχομαι; 2 a. ἤμπισχόμεν and ἤμπισχνόμεν, § 105, N. 3. See ἔχω and ἴσχω.

Ἀμπλάκισκω (ἀμπλάκ-), *err*, *miss*, ἠμπλάκημαι; 2 a. ἤμπλακον, part. ἀμπλακών or ἀπλακών. Poetic. (6.)

Ἀμύνω (ἀμύν-), *ward off*; fut. ἀμύνω, ἀμύνουμαι; aor. ἤμυνα, ἤμυνάμην. (4.)

Ἀμφιγυνοίω, *double*, ἡμφιγυνοέω and ἡμφεγνόεω, ἡμφεγνόησα; aor. pass. part. ἀμφιγυνοηθείς. § 105, N. 3.

- ***Ἀμφι-έννυμι** (see **έννυμι**), *clothe*, fut. -**ἀμφιώ**; **ἡμφίεσα**, **ἡμφίεσμαι**; **ἀμφιέσομαι**, **ἀμφιεσάμην** (poet.). § 105, N. 3. (II.)
- ***Ἀμφισβητέω**, *dispute*, augmented **ἡμφισ-** and **ἡμφεσ-** (§ 105, N. 3); otherwise regular.
- ***Ἀναλίσκομαι** (**ἀνᾶν-**), *refuse*, imp. **ἡναινόμην**, aor. **ἡνάνμην**. (4.)
- ***Ἀναλίσκω** and **ἀνᾶλῶ**, *expend*, **ἀνᾶλάσσω**, **ἀνᾶλωσα**, and **ἀνᾶλωσα** (**κατηνᾶλωσα**), **ἀνᾶλωκα** and **ἀνᾶλῶκα**, **ἀνᾶλωμαι** and **ἀνᾶλωμαι** (**κατηνᾶλωμαι**), **ἀνᾶλώθην** and **ἀνᾶλώθην**, **ἀνᾶλωσσομαι**. See **ἀλίσκομαι**.
- ***Ἀνέχω**, *hold up*; see **έχω**, and § 105, Note 3.
- ***Ἀν-οίγνυμι** and **ἀνοίγω** (see **οίγνυμι**), *open*, imp. **ἀνέωγον**; **ἀνοιξω**, **ἀνέφξα**, **ἀνέφχα**, **ἀνέφγμαι**, **ἀνεφίχθην** (subj. **ἀνοιχθῶ**, &c.); fut. pf. **ἀνεφίξομαι**; 2 pf. **ἀνέφγα** (rare). (II.)
- ***Ἀν-ορθῶ**, *set upright*, aug. **ἀνωρ-** and **ἡνωρ-**. § 105, N. 3.
- ***Ἀνύω**, Att. also **ἀνύτω**, *accomplish*; fut. **ἀνύσω**, **ἀνίσσομαι**; aor. **ἡνῦσα**, **ἡνῦσάμην**; pf. **ἡνῦκα**, **ἡνυσμαι**. (Always ῥ.)
- ***Ἀνώγω**, *order, exhort*, imp. **ἡνωγον**; **ἀνώξω**, **ἡνωξα**; 2 p. **ἄνωγα** (as pres.), with imperat. **ἄνωχθε**, **ἀνώχθω**, **ἄνωχθε**; 2 plpf. **ἡνώγεα**. Ionic and poetic.
- ***Ἀπεχθάνομαι** (**έχθ-**), *be hated*, (ε-) **ἀπεχθήσομαι**, **ἀπήχθην**; 2 a. **ἀπηχθύμην**. (5.)
- ***Ἀποκτίννυμι** and **-ύω**, forms of **ἀποκτείνω**. See **κτείνω**.
- ***Ἀπόχη**, *it suffices*, impersonal. See **χρή**.
- ***Ἄπτω** (**ᾶφ-**), *touch*, fut. **ᾶψω**, **ᾶψομαι**; aor. **ἤψα**, **ἤψάμην**; pf. **ἤμμαι**; a. p. **ἤφθην**. (3.)
- ***Ἀράσσομαι**, *strive*, **ἀράσσομαι**, **ἡράσάμην**, **ἡράμαι**.
- ***Ἀραρίσκω** (**ᾶρ-**), *fit, ἡρσα, ἡρσθην*; 2 p. **ᾶράρα**; 2 a. **ἡράρον**; 2 a. m. part. **ᾶρμενος** (as adj.), *fitting*. (Att. redupl. in pres.) (6.)
- ***Ἀρέσσω** (**ᾶρε-**), *please*, **ᾶρέσω**, **ἡρεσα**, **ἡρέσθην**; **ᾶρέσομαι**, **ἡρεσάμην**. § 109, 1, N. 2. (6.)
- ***Ἀρκέω**, *assist*, **ᾶρκέσω**, **ἡρκεσα**. § 109, 1, N. 2.
- ***Ἀρμόττω**, poet. **ᾶρμόδω** (**ᾶρμοδ-**), *fit*, **ᾶρμόσω**, **ἡρμοσα**, **ἡρμοκα**, **ἡρμοσμαι**, **ἡρμόσθην**, fut. p. **ᾶρμοσθήσομαι**; a. m. **ἡρμόσάμην**. (4.)
- ***Ἀρνύμαι** (**ᾶρ-**), *with, secure*, pres. and impf.; chiefly poetic. Same stem as **αἶρω** (v. **ἡείρω**). (II.)
- ***Ἀρώ**, *plough*, **ἡρσα**, **ἡρύθην**. § 109, 1, N. 2.
- ***Ἀρπάξω** (**ᾶρπάδ-**, **ᾶρπάγ-**), *seize*, **ᾶρπάσω** and **ᾶρπάσομαι**, **ἡρπάσα**, **ἡρπάκα**, **ἡρπασμαι**, **ἡρπάσθην**, **ᾶρπασθήσομαι**. (4.)
- ***Ἀρύω** and **ᾶρύτω**, *draw water*, aor. **ἡρύσα**, **ἡρυσάμην**, **ἡρύθην**.
- ***Ἀρχω**, *begin, rule*, **ᾶρξω**, **ἡρξα**, **ἡρχα**, **ἡρχμαι** (mid.), **ἡρχθην**, **ᾶρχθήσομαι**; **ᾶρξομαι**, **ἡρξόμην**.

Αἰάινω (αἰᾶν-) or **αἰαίνω**; fut. αἰᾶνῶ; aor. ἤαθηνα, ἠᾶνθην or αἰᾶνθην, αἰᾶνθησομαι; fut. m. αἰᾶνοῦμαι (as pass.). Augment ην- or αν-. Chiefly poetic and Ionic. (4.)

Αἰξάνω or **αἰξω** (αἰξ-), *increase*, (ε-) αἰξήσω, αἰξήσομαι; ἠἰξησα, ἠἰξηκα, ἠἰξημαι, ἠἰξήθην, αἰξήθησομαι.

Ἀφίημι, *let go*, impf. ἀφίην or ἡφίην (§ 105, N. 3); fut. ἀφήσω, &c. See ἵημι, § 127.

Ἀχθομαι, *be displeased*, (ε-) ἀχθέσομαι, ἡχθέσθην, ἀχθεσθήσομαι. § 109, 2.

B.

Βαίνω (βά-, βᾶν-), *go*, βήσομαι (poet. except in comp.), βέβηκα, -βέβᾶμαι, -έβᾶθην (rare); 2 a. ἔβην (§ 125, 3); 2 p. (βέβᾶα), βεβῶ, &c. (125, 4). In active sense, *cause to go*, poet. βήσω, ἔβησα. See § 108, v. N. 1. (5. 4.)

Βάλλω (βάλ-, βᾶλ-), *throw*, f. βαλῶ, rarely (ε-) βαλλήσω, βέβληκα, βέβλημαι, ἐβλήθην, βληθήσομαι; 2 a. ἔβαλον, ἐβαλόμην; fut. m. βαλοῦμαι; f. p. βεβλήσομαι. (4.)

Βάπτω (βάφ-), *dip*, βάψω, ἔβαψα, βέβαμμαι, ἐβάφην and (poet.) ἐβάφθην; fut. m. βάψομαι. (3.)

Βαστάζω (βαστάδ-), *carry*, βαστάσω, ἐβάστασα. Poetic. (4.)

Βήσσω (βηχ-), 'Att. βήτιω, *cough*, βήξω, ἔβηξα. (4.)

Βιβρώσκω (βρο-), *eat*, p. βέβρωκα, βέβρωμαι; 2 p. part. (βεβρώς) pl. βεβρώτες. (6.)

Βιώνω, *live*, βιώσομαι, ἐβίωσα (rare), βεβίωκα, (βεβίωμαι) βεβιώται; 2 a. ἐβίωv (§ 125, 3).

Βιώσκειμαι (βιο-), *revive*, ἐβιωσάμην, *restored to life*. (6.)

Βλάπτω (βλάβ-,), *injure*, βλάψω, ἔβλαψα, βέβλαψα, βέβλαμμαι, ἐβλάφθην; 2 a. p. ἐβλάβην, 2 f. βλαβήσομαι; fut. m. βλάψομαι. (3.)

Βλαστάνω (βλαστ-), *sprout*, (ε-) βλαστήσω, ἐβλάστησα, βεβλάστηκα (and ἐβλάστηκα); 2 a. ἔβλαστον. (5.)

Βλέπω, *see*, βλέψομαι, ἔβλεψα.

Βλίττω or **βλίσσω** (μελίτ-, βλίτ-), *take honey*, aor. ἔβλισα. (4.)

Βλόσκει (μολ-, μλο-, βλο-), *go*, f. μολοῦμαι, p. μέμβλωκα, 2 a. ἔμολον. Poetic. (6.)

Βόάω, *shout*, βοήσομαι, ἐβόησα.

Βόσκει, *feed*, (ε-) βοσκήσω.

Βούλωμαι, *will*, *wish* (augm. ἐβουλ- or ἡβουλ-); (ε-) βουλήσομαι, βεβούλημαι, ἐβουλήθην. § 100, N. 2.

Βρίθω, *be heavy*, βρίσω, ἔβρισα, βέβριθα. Rare in Attic prose.

Βύνω or **βύνω** (βυν-), *stop up*, βύσω, ἔβυσσα, βέβυσμαι. Chiefly poetic. (5.)

Γ.

Γαμέω (γάμ-), marry (said of a man), f. γαμῶ, a. ἔγημα, p. γεγάμηκα, p. p. γεγάμημαι. Mid. marry (said of a woman), f. γαμούμαι, a. ἐγημάμην. (7.)

Γεωνέω (γων-), shout, fut. γεγωνήσω (aor. ἐγεγάθησα) γεγωνήσαι; 2 p. γέγωνα, subj. γεγώνω, imper. γέγωνε § 109, 7 (c). (7.)

Γείνομαι (γεν-), be born; a. ἐγεννάμην, begat. (4.)

Γελᾶω, laugh, γελᾶσθαι, ἐγέλᾳσα, ἐγελᾶσθην. § 109, 1, N. 2.

Γηθέω (γηθ-), rejoice, 2 p. γέγηθα (as pres.). (7.)

Γηράσκω and **γηράω**, grow old, γηράσω and γηράσομαι, ἐγήρᾳσα, γεγήρᾳκα (am old); 2 a. inf. γηράναι, partic. γηράς. (6.)

Γίγνομαι and **γίνομαι** (γεν-, γα-), become, γενήσομαι, γεγένημαι; 2 a. ἐγενόμην; 2 p. γέγονα, am, poet. (γέγασ), part. γεγώς; see § 125, 4. (8.)

Γινώσκω (γνο-), nosco, κνoui, γνώσομαι, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην; 2 a. ἔγνω, perceived. § 125, 3. (6*)

Γράφω, write, γράψω, &c. regular; 2 a. p. ἐγράφην (ἐγράφησθην is not classic); 2 fut. γραφήσομαι; fut. pf. γεγράψομαι.

Δ.

Δαίνυμι (δαι-), entertain, δαίσω, ἔδαισα, (ἐδαισθην) δαισθείς. Mid. δαίνυμαι, feast, δαίσομαι, ἐδαισάμην. (II.)

Δαίρομαι (δᾶ-), divide, ἐδυσάμην, pf. p. δέδασμαι. (4.) Pres. also δατέομαι (δᾶτ-), divide, to which δάσομαι, ἐδυσάμην, and δέδασμαι can be referred. (7.)

Δάκνω (δάκ-, δηκ-), bite, δήξομαι, δέδηγμαι, ἐδήχθην, δηχθήσομαι; 2 a. ἔδακον. (2. 5.)

Δαμνάω and **δάμνημι** (δᾶμ-, δμᾶ-), also pr. δαμάξω, (δαμαδ-), tame, subdue, ἐδαμάσθην (§ 16, 1) and ἐδμήθην; 2 a. p. ἐδάμην; a. m. ἐδαμασάμην. (4. 5.)

Δαρβάνω (δαρβ-), sleep, 2 a. ἔδαρθον, poet. ἔδραθον; (ε-) pf. part. καταδεδαρθηκώς. (5.)

Δέδια, fear: see stem (δι-, δει-).

Δείκνυμι (δεικ-), show, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, δειχθήσομαι; δείξομαι, ἐδειξάμην. See § 123. (II.)

Δέρκομαι, see, ἐδέρχθην; 2 a. ἐδράκον, (ἐδράκην) δράκεις; 2 p. δέδορκα, § 109, 3, and 7 (a).

Δέρω, flay, δερῶ, ἔδειρα, δέδαρμαι; 2 a. ἐδάρην. § 109, 4.

Δέχομαι, receive, δέξομαι, δέδεγμαι, ἐδέχθην, ἐδεξάμην.

Δίδω, bind, δήσω, ἔδῃσα, δέδεκα (rarely δέδεκα), δέδεμαι, ἰδέσθην, δεθήσομαι; fut. pf. δεθήσομαι.

Δίω, want, need, (-) δεήσω, ἐδέησα, δεδέηκα, δεδήμαι, ἐδεήσθην. Mid. δέομαι, ask, δεήσομαι. Impersonal **δεῖ**, debet, there is need, (one) ought, δεήσει, ἔδεσε.

(**Δι-**, **δει-**), stem, fear. [Epic pres. **δεῖδω**, fut. **δείσομαι**,] aor. **ἔδεισα**, pf. **δέδοικα**. From stem **δι-**, 2 pf. **δέδια**, 2 plpf. **ἐδεδίειν**. See § 125, 4.

Διαιτῶ, arbitrate, w. double augment in perf. and plpf. and in compounds; **διαίτησω**, **διήτῃσα** (ἀπ-**εδιήτῃσα**), **δεδιήτηκα**, **δεδιήτημαι**, **διητήσθην** (ἐξ-**εδιητήσθην**); **διαιτήσομαι**, **κατ-εδιητησάμην**. § 105, N. 2.

Διακονέω, minister, **ἐδιᾱκόνουν**; **διακονήσω** (aor. inf. **διακονήσαι**), **δεδιᾱκόνημαι**, **ἐδιᾱκονήσθην**. See § 105, N. 2.

Διδάσκω (διδαχ-), for **διδαχ-σκω**, teach, **διδάξω**, **ἐδίδαξα**, **δεδίδαχα**, **δεδίδαγμαι**, **ἐδιδάχθην**; **διδάξομαι**, **ἐδίδαξάμην**. (6.)

Διδράσκω (δρα-), only in comp., run away, -**δράσομαι**, -**δεδρύκα**; 2 a. -**ἔδρῶν**, -**δρῶ**, -**δραῖν**, -**δράναι**, -**δράς** (§ 125, 3). (6.)

Δίδωμι (δο-), give, δώσω, ἔδωκα, δέδωκα, &c.; see inflection and synopsis in § 123. (I.)

Διψῶ, thirst, **διψήσω**, **ἐδίψῃσα**. § 98, N. 2.

Δοκέω (δοκ-), seem, think, δάξω, ἔδοξα, **δεδογκμαι**, **ἐδόχθην** (rare) Poetic **δοκήσω**, **ἰδόκησα**, **δεδόκηκα**, **δεδόκημαι**, **ἐδοκήθην**. Impersonal, **δοκεῖ**, it seems, &c. (7.)

Δράω, do, δράσω, ἔδρῃσα, **δίδρυκα**, **δέδρυμαι** (rarely **δέδρασμαι**), (**ἐδράσθην**) **δρασθεῖς**. § 109, 2.

Δύναμαι, be able, augm. **ἔδυν-** and **ἤδυν-** (§ 100, N. 2); **δυνήσομαι**, **δεδύνημαι**, **ἐδυνήσθην** (rarely **ἐδυνάσθην**). (1.)

Εἶσω, enter or cause to enter, and **δύνω** (δυν-), enter; **δύσῶ** (ῶ), **ἔδῶσα**, **δέδῶκα**, **δέδῶμαι**, **ἐδύσθην** (ῶ); 2 a. **ἔδῶν**, inflected § 123, see also § 125, 3; a. m. **ἐδῶσάμην**. (5.)

E.

Εἶω, permit, εἰσῶ, εἰᾱσα, εἰᾱκα, εἰᾱμαι, **εἰάσθην**; **εἰάσομαι** (as passive). § 104.

Ἐγγύω, proffer, betroth, augmented ἡγγυ- or ἐνεγγυ- (**ἐγγεγυ-**).

Ἐγείρω (ἐγερ-), raise, raise, ἐγείρῶ, ἡγείρω, ἐγήγερμαι, ἡγέρθην; 2 p. **ἐγρήγορα**, **ἀν ανακαθεῖ**. (4.)

Ἔβω, eat, see **ἐσθίω**.

Ἔβομαι, (ἐδ- for **σεδ-**; cf. **сед-ео**), sit. (4.) See **ἔω** and **καθίζομαι**.

Ἔβω and **θέλω**, wish, imp. **ἤθελον**; (-) **ἔθελήσω**, **ἤθελῃσα**, **ἤθελῃκα**.

Ἔθειω (ἐθιδ-), accustom, ἐθίσω, εἰθίσα, εἰθικα, εἰθισμαι, **εἰθίσθην**. § 104. (4.)

ἔθω, *be accustomed*, [only in Ep. part. **ἔθων**.] 2 p. (ὦθ- for **ῶθ**→) **εἴωθα**, as present, 2 plpf. **εἴωθειν**. § 104. (8.)

ἴδον (ιδ-, **φιδ**-), *vid*-, **ἴαυ**, 2 aor., no present; **ἴδω**, **ἴδοιμι**, **ἴδε** or **ιδέ**, **ιδεῖν**, **ιδών**. Mid. (chiefly poet.), **ἴδομαι**, *seem*, 2 a. **εἰδόμεν** (in prose rare and only in comp.), *saw*, = **εἶδον**. **Οἶδα** (2 pf. as pres.), *know*, plp. **ἤδειν**, *knew*, f. **εἶσομαι**; see § 125, 4; § 127. (8.)

εἰκάζω (εἰκάδ-), *make like*, **εἰκάσω**, **εἰκάσθαι** or **ἡκάσθαι**, **εἰκασμαι** or **ἡκασμαι**, **εἰκάσθην**, **εἰκασθήσομαι**. (4.)

(**Εἰκώ**) not used in pres. (**ικ**-), *resemble*, *appear*, imp. **εἰκόν**, f. **εἶξω** (rare), 2 p. **ἔουκα** (with **ῥοιμεν**, **εἶξαι**, **εἰκέναι**, **εἰκώς**, chiefly poetic); 2 plp. **ἐφείκην**. Impersonal **ἔουκε**, *it seems*, &c. For **ῥοικα** (**ικ**-), see § 109, 3; § 104. (2.)

Εἰμί, *be*, and **Εἶμι**, *go*. See § 127, I. and II.

εἶπον (ἐπ- for **ῥεπ**-, **σεπ**-), *said*, 2 aor., no present; **εἶπω**, **εἶποιμι**, **εἰπέ**, **εἰπεῖν**, **εἰπών**; 1 aor. **εἶπα** (opt. **εἶπαμι**, imper. **εἶπον** or **εἰπόν**, inf. **εἶπαι**, pt. **εἶπας**). Other tenses are supplied by Hom. **εἶρω** (ἐρ-), and a stem **ρέ**-: f. (ἐρέω) **ἐρῶ**; p. **εἶρηκα**, **εἶρημαι**; a. p. **ἐρρήθην**, rarely **ἐρρέην**; fut. pass. **ῥηθήσομαι**; fut. pf. **εἰρήσομαι**. § 101, 1, N. (8.)

εἵργνυμι and **εἵργνύω**, also **εἵργω** (εἵργ-), *shut in*; **εἵρξω**, **εἵρξα**, **εἵργμαι**, **εἵρχθην**. Also **ἔργω**, **ἐρξω**, **ἐρξα**. (II.)

εἵργω (εἵργ-), *shut out*, **εἵρξω**, **εἵρξα**, **εἵργμαι**, **εἵρχθην**; **εἵρξομαι**.

εἶρω (ἐρ-), *sero*, *join*, a. -**εἶρα**, p. -**εἶρκα**, **εἶρμαι**. (4.)

ἔλαύνω (for **ελα-ν-ω**) poet. **ἐλάω** (ἐλά-), *drive*, *march*, fut. (**ἐλάσω**) **ἐλώ**; **ἤλασα**, **ἤλακα**, **ἤλασμαι**, **ἤλάθην**; **ἤλασάμην**. (5.)

ἐλέγχω, *confute*, **ἐλέγξω**, **ἤλεγξα**, **ἐλήλεγμαι**, **ἐλήγχθην**, **ἐλεγχθήσομαι**.

ἐλίσσω and **εἰλίσσω** (ελικ-), *roll*, **ἐλίξω**, **εἰλίξαι**, **εἰλιγμαι**, **εἰλίχθην**. (4.)

ἐλκω (late **ελκύω**), *pull*, **ἐλξω**, **ἐλκυσσα**, **ἐλκυκα**, **ἐλκυσμαι**, **ἐλκύσθην**. § 104.

ἐμέω, *vomit*, fut. **ἐμῶ** (rare), **ἐμοῦμαι**; aor. **ἤμεσα**. § 109, 1, N. 2.

ἐμπολάω, *traffic*, **ἐμπολήσω**, &c. regular. Augm? **ἤμπ**- or **ἐνεμπ**-. § 105, N. 3.

ἐνοχλέω, *harrass*, w. double augment; **ἠνώχλουν**, **ἐνοχλήσω**, **ἠνώχλησα**, **ἠνώχλημαι**. § 105, N. 3.

ἐπιστάμαι, *understand*, imp. **ἠπιστάμην**, f. **ἐπιστήσομαι**, a. **ἠπιστήθην**. (Not to be confounded with forms of **ἐφίστημι**.) (I.)

ἔπω (σεπ-), *be after* or *busy with*, imp. **εἶπον**, f. -**ἔψω**, 2 a. -**ἔσπον** (for **ἐ-σεπ-ον**), all chiefly in comp. Mid. **ἔπομαι**, *follow*, imp. **εἰπόμην** and **ἐπόμην**; **ἔψομαι**; 2 a. **ἐσπόμην** and **-ἐσπόμην**, **σπῶμαι**, &c., w. imper. **σπού**.

ἔραμαι, *love*, (dep.) poetic for **ἐράω**; **ἠράσθην**, **ἠρασθήσομαι**. (I.)

- Ἔργάζομαι**, *work, do*, augm. εἰρ- (§ 104), ἐργάσομαι, ἐργασμαι, ἐργάσθην, ἐργασάμην, ἐργασθήσομαι.
- Ἐρείδω**, *prop. ἐρείσω* (later), ἤρεισα, ἠρείσθην; ἔρείσομαι, ἠρείσάμην.
- Ἐρείπω** (ἐρίπ-), *throw down*, ἐρείψω, ἤρειψα, ἠρείφθην. (2.)
- Ἐρίζω** (ἐρίδ-), *contend*, ἤρισα. (4.)
- Ἐρωμαι** (rare), [Ep. *ῥέω* or *ῥέομαι*], for ἐρωτάω, *ask*, fut. ἐρήσομαι, 2 a. ἠρόμην.
- Ἐρπω**, *creep*, imp. εἰρπον; fut. ἐρψω. Poetic. § 104, N. 2.
- Ἐρρω**, *go to destruction*, (ε-) ἐρρήσω, ἤρρησα, ἤρρηκα.
- Ἐρυγγάνω** (ἐρύγ-), *eruct*, 2 a. ἤρυγον. (5.)
- Ἐρχομαι** (ἐλύθ-, ἔλευθ-), *go, come*, f. ἐλεύσομαι (Ion. and poet.), 2 p. ἐλήλυθα, 2 a. ἤλθοι (poet. ἤλυθον). In Attic prose, εἶμι is used for ἐλεύσομαι. (8.)
- Ἐσθίω**, also ἔσθω and ἔδω (φᾶγ-), *edo, eat*, fut. ἔδομαι, p. ἐδήδοκα, ἐδήδεσμαι, a. p. ἠδέσθην; 2 a. ἔφαγον. (8.)
- Ἐστιάω**, *feast*, augment εἰσι- (§ 104).
- Εὔδω**, *sleep*, impf. εἶδον or ηἶδον (§ 103, N.); (ε-) εὐδήσω. Commonly found only in καθ-εύδω. § 109, 8.
- Εὐρίσκω** (εὐρ-), *find*, (ε-) εἰρήσω, εὔρηκα, εὔρημαι, εὐρέθην, εὔρεθήσομαι; 2 a. εὔρον, εὐρόμην. Sometimes augmented ηὔρ- (§ 103, Note). (8.)
- Εὐφραίνω** (εὐφράν-), *cheer*, f. εὐφράνῳ; a. εὐφράνα (or ηὔφρ-), a. p. εὐφράνθην (or ηὔφρ-, f. p. εὐφρανθήσομαι; f. m. εὐφρανοῦμαι. § 103, Note. (4.)
- Ἐχω** (σεχ-), *have*, imp. εἶχον; ἔξω or σχήσω, ἔσχηκα, ἔσχημαι, ἐσχέθην (chiefly Ion.); 2 a. ἔσχον (for ἐ-σεχ-ον), σχῶ, σχολήν (-σχοίμι), σχέε, σχεῖν, σχών; poet. ἔσχεθον, &c. Mid. ἔχομαι, *cling to*, ἔξομαι and σχήσομαι, ἐσχόμην. (8.)
- Ἐψω**, *cook*, (ε-) ἐψήσω and ἐψήσομαι, ἤψησα.

Z.

- Ζάω**, *live*, w. *ζησ*, *ζη*, &c. (§ 98, N. 2); impf. ζῶν and ζῆν; ζήσω, ζήσομαι, ζήσα, ζήκα.
- Ζεύγνυμι** (ζύγ- cf. jug-um), *yoke*, ζεύξω, ζεύξα, ζεύγμαι, ἐζεύχθην; 2 a. p. ἐζύγην. (2. II.)
- Ζέω**, *boil*, poet. ζείω, f. ζέω; a. ζέσα.
- Ζώννυμι** (ζω-), *gird*, ζήωσα, ζήωσμαι, ἐζώσάμην. (II.)

H.

Ἡδομαι, *be pleased*, impf. ἠδόμεν; ἦσθην, ἡσθήσομαι. The act. ἦδω is rare.

Ἡμαι, *sit*: see § 127.

Ἡμι, *say*, chiefly in imperf. ἦν δ' ἐγώ, *said I*, and ἦδ' ὅς, *said he*.

Θ.

Θάπτω (τάφ- for θαφ-), *bury*, θάψω, ἔθαψα, τέθαμμαι, 2 a. p. ἐτάφην; 2 fut. ταφήσομαι; fut. pf. τεθάψομαι. § 17, 2, Note. (3.)

Θάινω (θεν-), *smile*, θενῶ, ἔθεινα; 2 a. ἔθενον. (4.)

Θάλω, *wish*, (ε-) θελήσω, ἐθέλησα (not in indic.)* see ἐθάλω.

Θίω (θύ-), *run*, fut. θεύσομαι. § 108, II. 2. (2.)

Θιγγάνω (τίγ-), *touch*, f. θίξομαι, 2 a. ἔθιγον. (5.)

Θλίβω (θλίβ-), *squeeze*, θλίψω, ἔθλιψν, τέθλιμμαι, ἐθλίφθην; ἐθλίβην. (2.)

Θνήσκω (θῆν-, θνᾶ-), *die*, θανοῦμαι, τέθνηκα; fut. pf. τεθνήξω, (§ 110, iv. c, N.) or τεθνήξομαι; 2 a. ἔθانون; 2 p. (τέθναα) § 125, 4, part. τεθνεώς. In Attic prose always ἀπο-θανοῦμαι and ἀπ-έθανον. (6.)

Θράσσω and θράττω (τράχ-, θράχ-), *disturb*, aor. ἔθραξα, ἐθράχθην (rare). See ταρασσώ. (4.)

Θραύω, *bruise*, θραύσω, ἔθραυσα, τέθραυσμαι and τέθραυμαι, ἐθραύσθην. § 109, 2. Chiefly poetic.

Θρύπτω (τρυφ- for θρυφ-), *crush*, ἔθρυψα, τέθρυμμαι, ἐθρύφθην, θρύψομαι. § 17, 2, Note. (3.)

Θρώσκω (θορ-, θρο-), *leap*, fut. θοροῦμαι, 2 a. ἔθορον. Chiefly poetic. (6.)

Θύω (§), *sacrifice*, imp. θύων; θύσω (ῡ), ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην (ῡ), θύσομαι, ἐθύσάμην. § 17, 2, Note.

I.

Ίάλλω (ιᾶλ-), *send*, fut. -ιαλῶ. Poetic. (4.)

Ίδρῶω, *place*, ιδρύσω, ιδρύσα, ιδρύκα, ιδρύμαι, ιδρύθην; ιδρύσομαι, ιδρύσάμην.

Ἰῆω (ιδ-), *seat or sit*, mid. ἵεμαι, *sit*; used chiefly in καθ-ίω. (4.)

Ίημι (ι-), *send*: see § 127. (I.)

Ίκνέομαι (ικ-), poet. ἵκω, ἵξομαι, ἵγμαι; 2 a. ἰκόμεν. In prose usually ἀφ-ικνέομαι. (5.)

Ίλάσκειαι (ιλά-), *propitiate*, ἰλάσομαι, ἰλάσθην, ἰλασάμην. (6.)

***Ἰπτάμαι** (πτά-), *fly*, impf. ἰπτάμην; 2 a. m. ἰπτάμην. Active 2 a. ἔπηγνυ. w. pt. πτάς. See πέτομαι. (I.)

***Ἰστημι** (σά-), *set, place*: for synopsis and inflection see § 123.

***Ἰσχνάνω** (ισχνᾶν-), *make lean or dry*, fut. ἰσχνᾶνῶ, aor. ἰσχνᾶνα, a. p. ἰσχνάνθην; fut. m. ἰσχνανούμαι. (4.)

***Ἰσχω** (for σι-σεχω, ἰσχω), *have, hold*, redupl. for ἔχω (σεχ-ω). See ἔχω.

K.

***Καθαίρω** (καθᾶρ-), *purify*, καθιρῶ, ἐκάθηρα and ἐκάθῃρα, κεκάθαρμαι, ἐκαθάρθην; καθαρούμαι, ἐκαθηράμην. (4.)

***Καθίζομαι** (εδ-), *sit, dower*, imp. ἐκαθεζόμην, f. καθεδούμαι. See ἔβομαι.

***Καθεύδω**, *sleep*, imp. ἐκάθευδον and καθυῖδον, § 103, Note; fut. (-) καθευδήσω (§ 109, 8). See εὔδω.

***Καθίζω**, *set, sit*, f. καθιῶ (for καθίσω), καθιζήσομαι; a. ἐκάθισα or καθίσα, ἐκαθισάμην. See ἔζω. (4.)

***Καίνυμαι** for καθ-νυμαι (καδ-), *excel*, p. κέκασμαι. (II.)

***Καίνω** (κᾶν-), *kill*, f. κανῶ, 2 a. ἔκανον, 2 p. κέκονα. Chiefly poetic. (4.)

***Καίω** (καυ-), or κάω, *burn*; καύσω; ἔκανυσα, poet. ἔκαε; -κέκανυκα, κέκανυμαι, ἐκαύθην, καυθήσομαι. (4.)

***Καλέω** (καλέ-, κλε-), *call*, f. καλῶ (rarely καλέσω); ἐκάλεσα, κέκληκα, κέκλημαι (opt. κεκλήῃσ, κεκλήμεθα), ἐκλήθην, κληθήσομαι; fut. m. καλούμαι, a. ἐκαλεσάμην; fut. pf. κεκλήσομαι. § 109, 1, N. 2.

***Καλύπτω** (καλύβ-), *cover*, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, καλυφθήσομαι; aor. m. ἐκαλυψάμην. (3.)

***Κάμνω** (κᾶμ-), *labour*, καμοῦμαι, κέκμηκα; 2 a. ἔκᾶμον. (5.)

***Κάμπτω** (καμπ-), *bend*, κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην. (3.)

***Κατηγορέω**, *accuse*, regular except in omitted augument, κατηγορούουν, &c. See § 105, N. 2.

***Κείμει**, *lie*, κείσομαι; see § 127.

***Κίρω** (κερ-), *heat*, f. κερῶ, u. ἔκειρα, κέκαρμαι; f. m. κεροῖμαι, a. m. ἐκειράμην. (4.)

***Κελεύω**, *command*, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην. § 109, 2. Mid. chiefly in compounds.

***Κέλλω** (κελ-), *land*, κέλσω, ἔκελσα. Poetic. See δέλλω. (4.)

***Κεράννυμι** (κερά-, κρα-), *mix*, ἐκέρᾶσα, κέκρᾶμαι, ἐκράθην and ἐκεράσθην; f. pass. κραθήσομαι; a. m. ἐκερασάμην. (II.)

***Κερδαίνω** (κερδᾶν-), *gain*, f. κερδανῶ, ἐκέρδᾶνα. (4.)

***Κεύθω** (κύθ-), *hide*, κεύσω, 2 p. κέκευθα (as pres.). (2.)

Κηρύσσω (κηρύκ-), *proclaim*, κηρύξω, ἐκήρυξα, κεκήρυχα, κεκήρυγμα, ἐκήρυχθην, κηρυχθήσομαι; κηρύξομαι, ἐκηρύξάμην. (4.)

Κιχάνω (κιχ-), *find*, κιχέσομαι; 2 a. ἐκιχον. Poetic. (5.)

Κίχρημι (χρη-), *lend* [χρήσω Hdt.], ἐχρησα, κέχρημαι; ἐχρησάμην. (1.)

Κλάζω (κλαγγ-, κλύγ-), *clang*, κλάγξω, ἐκλαγξα; 2 p. κέκλαγγα; 2 a. ἐκλαγον; fut. pf. κεκλάγξομαι. (4.)

Κλαίω and **κλάω** (κλαυ-), *weep*, κλαυσομαι (sometimes κλαίῃσω or κλαῖῃσω), ἐκλαυσα and ἐκλαυσάμην, κέκλαυμαι; fut. pf. (impers.) κεκλαύσεται. (4.)

Κλάω, *break*, ἐκλάωσα, κέκλασμαι, ἐκλάσθην. § 109, 2.

Κλείω, *shut*, κλείσω, ἔκλεισα, κέκλειμαι or κέκλεισμαι, ἐκλείσθην, κλεισθήσομαι; fut. pf. κεκλείσομαι; a. m. ἐκλείσάμην. Older Attic

Κλήω, κλήσω, ἔκλησα, -κέκληκα, κέκλημαι, -κλήσθην.

Κλέπτω (κλεπ-), *steal*, κλέψω (rarely κλέψομαι), ἔκλεψα, κέκλοφα, κέκλεμαι, (ἐκλέφθην) κλεφθεῖς; 2 a. p. ἐκλάπην. (3.)

Κλίνω (κλίν-), *bend, incline*, κλινῶ, ἔκλινα, [κέκλικα, later.] κέκλιμαι, ἐκλίθην, κλιδήσομαι; 2 a. p. ἐκλίνην, f. κλινήσομαι; fut. m. κλινούμαι, a. ἐκκινάμην. § 109, 6. (4.)

Κλύω, *hear*, imp. ἔκλυον (as aor.); 2 a. imper. κλῦθι, κλῦτε. Poetic.

Κναίω, *scrape* (in compos.), -κναίσω, -ἔκναισα, -κέκναικα, -κέκναισμαι, -ἐκναισθην, -κναισθήσομαι. Also κνάω, with αἶ, αῖ contracted to η, and αἶ, αῖ to η (§ 98, N. 2).

Κόπτω (κοπ-), *cut*, κόψω, ἔκονα, -κέκοφα, κέκομαι; 2 aor. p. ἐκόπην, 2 fut. p. κοπήσομαι; fut. pf. -κεκούψομαι; aor. m. ἐκούψάμην. (3.)

Κορέννυμι (κορε-), *satisfy*, ἐκόρεσα, κεκούρεσμαι, ἐκορέσθην. (II.)

Κράζω (κράγ-), *cry out*, fut. pf. κεκράξομαι (rare), 2 pf. κέκρᾱγα (imper. κέκραχθι), 2 a. -ἔκραγον. (4.)

Κρέμαμαι, *hang*, (intrans.), κρεμήσομαι. (I.)

Κρεμάννυμι (κρεμα-), *hang*, (trans.), κρεμῶ (for κρεμάσω), ἐκρέμασα, ἐκρεμάσθην. (II.)

Κρίζω (κρίγ-), *creak, squeak*, 2 p. (κέκρίγα) κεκριγότες, squeaking. (4.)

Κρίνω (κρίν-), *judge*, f. κρίνω, ἐκρίνα, κέκρικα, κέκριμαι, ἐκρίθην, κριθήσομαι; fut. m. κρίνούμαι. § 109, 6. (4.)

Κρούω, *beat*, κρούσω, ἔκρουσα, κέκρουκα, -κέκρουμαι and -κέκρουσμαι, ἐκρούσθην; -κρούσομαι, ἐκρουσάμην.

Κρύπτω (κρύβ-, κρύφ-), *conceal*, κρύψω, &c. regular; 2 a. p. ἐκρύφην (rare), 2 f. κρύψήσομαι or κρύβήσομαι. (3.)

Κτάομαι, *acquire*, κτήσομαι, ἐκτησάμην, κέκτημαι or ἔκτημαι, *possess* (w. subj. κεκτώμην, opt. κεκτήμην or κεκτώμην), ἐκτήθην (as pass.); κεκτήσομαι (rarely ἐκτ-), *shall possess*. § 118, 1, Note.

Κτείνω (κτεν-), *kill*, f. κτενῶ, a. ἐκτευνα, 2 p. ἔκτονα; 2 a. ἐκτῶνον (ἐκτῶν poet. § 125, 3). In Attic prose ἀποκτείνω is generally used. (4.)

Κτίζω (κτιδ-), *found*, κτίσω, ἐκτίσα, ἐκτισμαι, ἐκτίσθην. (4.)

Κτυπέω (κτύπ-), *sound, cause to sound*, ἐκτύπησα, 2 a. ἐκτύπον. (7.)

Κυλίω, more frequently κυλίνδω or κυλινδέω, *roll*, ἐκυλίσα, κεκύλισμαι, ἐκυλίσθην, -κυλισθήσομαι.

Κυνέω (κϋ-), *kiss*, ἐκύσα. (5.) Προσ-κυνέω is generally regular.

Κύπτω (κϋφ-), *stoop*, κύψω and κύψομαι, aor. ἔκυψα, pf. κέκϋφα. (3.)

Κύρω, *meet, chance*, κύρσω, ἔκυρσα. Κυρέω is regular.

Λ.

Λαγχάνω (λάχ-), *obtain by lot*, λήξομαι, εἴληχα, (εἴληγμαι) εἴληγμένος, εἴληχθην; 2 a. ἔλαχον. (5.)

Λαμβάνω (λάβ-), *take*, λήψομαι, εἴληφα, εἴλημμαι (poet. λέλημμαι), εἴληφθην, ληφθήσομαι; 2 a. ἔλαβον, ἐλάβόμεν. See § 108, V. Note. (5.)

Λάμπω, *shine*, λάμψω, ἔλαμψα, 2 pf. ἔλαμπα.

Λανθάνω (λάβθ-), poet. λήθω, *lie hid, escape the notice of (some one)*, λήσω, 2 p. λέληθα, 2 a. ἔλῃθον. Mid. forget, λήσομαι, λέλησμαι, fut. pf. λελήσομαι, 2 a. ἐλαθόμεν. (5.)

Λάσκω for λακ-σκω (λάκ-), *speak*, (-) λακήσομαι, ἐλάκησα, 2 p. λελάκα, 2 a. ἔλακον. Poetic. (6.)

Λέγω, say, λέξω, ἔλεξα, λέλεγμαι (δι-είλεγμαι), ἐλέχθην; fut. λεχθήσομαι, λέξομαι, λελέξομαι, all passive. For pf. act. εἶρηκα is used (see εἶπον).

Λέγω, gather, arrange, count (Attic only in comp. [λέξω,] ἔλεξα, -εἵλοχα, εἵλεγμαι or λείλεγμαι, ἐλέχθην (rare); 2 a. p. ἐλέγην, f. -λεγθήσομαι.

Λείπω (λίπ-), *leave*, λείψω, λείμμαι, ἐλείφθην; 2 p. λέλαιπα; 2 a. ἔλιπον, ἐλιπόμην. See § 95 and § 96. (2.)

Λεύω, *stone*, generally κατα-λεύω; -λεύσω, -ἔλευσα, ἐλεύσθην, -λευσθήσομαι. § 109, 2.

Λούω or λώω, *wash*, regular. In Attic writers the present and imperfect generally have contracted forms of λώω, as ἔλου, ἐλούμεν, λούμενος.

Μ.

Μαίνομαι (μαῖν-), *madden*, a. ἔμηνα, 2 pf. μέμηνα, aor. μαδ, 2 a. p. ἐμάνην. Mid. μαίνομαι, be mad. (4.)

Μανθάνω (μάθ-), *learn*, (-) μαθήσομαι, μεμάθηκα; 2 a. ἔμαθον. (5.)

- Μάσσω** (μάγ-), knead, μάζω, &c. regular; 2 a. p. ἐμάτην. (4.)
- Μάχομαι**, fight, f. μαχοῦμαι, p. μεμάχημαι, a. ἐμαχεσάμην.
- Μεθύσκω** (μεθύ-), make drunk, ἐμεθύσα, ἐμεθύσθην. See μεθύω. (6.)
- Μεθύω**, be drunk, only pres. and impf.
- Μείρομαι** (μερ-), obtain, pf. pass. impers. εἴμαρται, it is fated, εἰμαρμένη (as subst.), Fate. (4.)
- Μέλλω**, intend, augm. ἐμ- or ἡμ-; (ε-) , ἐλλήσω, ἐμέλλησα.
- Μέλω**, concern, care for, (ε-) μελήσω, μεμέλημαι, (ἐμελήθην) μεληθείς.
- Μέλει**, it concerns, impers.; μελήσει, ἐμέλησε, μεμέληκε.
- Μένω**, remain, f. μενῶ, a. ἔμεινα, p. (ε-) μεμένηκα.
- Μήδομαι**, devise, μήσομαι, ἐμυσάμην. Poetic.
- Μιᾶνω** (μιᾶν-), stain, μιᾶνῶ, ἐμίᾶνα, μεμίασμαι, ἐμιάνθην, μιανθήσομαι. (4.)
- Μίγνυμι** (μίγ-) and **μίσγω**, mix, μίξω, ἔμιξα, μέμιγμαι, ἐμίχθην, fut. p. μιχθήσομαι; 2 a. p. ἐμίγην. (II.)
- Μιμνήσκω** (μνᾶ-), remind; mid. remember; μνήσω, ἔμνησα, μέμνημαι, remember, ἐμνήσθην (as mid.); μνησθήσομαι, μνήσομαι, μεμνήσομαι; ἐμνησάμην (poet.). **Μέμνημαι** (memini) has subj. μεμνώμαι, opt. μεμνώμην or μεμνήμην, imp. μέμνησο, inf. μεμνήσθαι, pt. μεμνημένος. § 118, 1, Note. (6.)

N.

- Νέωμ**, distribute, f. νεμῶ, ἔνειμα, (ε-) νενέμηκα, νενέμημαι, ἐνεμήθην; νεμούμαι, ἐνεμάμην.
- Νέομαι**, go, come, or (as future) will go. Chiefly poetic.
1. **Νέω** (νύ-), swim, -ένευσα, -νένευκα; f. m. part. νευσούμενος. (2.)
 2. **Νέω**, heap up, ἔνησα, νένημαι or νένησμαι.
 3. **Νέω** and **νήθω**, spin, νήσω, ἔνησα, ἐνήθην.
- Νίω** later **νίπτω** (νύβ-), wash, νίψω, ἔνιψα, νένιμμαι, νίψομαι, ἐνιψάμην. (4.)
- Νομίζω** (νομῖδ-), believe, fut. νομιῶ [νομίσω late], aor. ἐνόμισα, pf. νομήμικα, νενόμισμαι, aor. p. ἐνομίσθην, fut. p. νομισθήσομαι. (4.)

Ξ.

- Ξηραίνω** (ξηρᾶν-), dry, ξηρᾶνῶ, ἐξήρᾶνα, ἐξήρασμαι and ἐξήραμμαι, ἐξηράνθην. (4.)
- Ξυσω**, polish, ἔξυσας ἔξυσμαι, ἐξύσθην; aor. m. ἐξυσάμην. § 109, 2.
- S.G. 16

O.

*Οἶω (ὀδ-), *smell*, (ε-) ὀήσω, ὤξησα. (4.)

Οἰγνύμι and οἶγω, *open*, οἶξω, ὄξω, -ἔωγμαι, a. p. part. οἰχθεῖς; fut. pf. ἂν-εφέξεται. See ἀγ-οἰγνύμι. (II.)

Οἰδέω and οἰδάνω, *swell* [οἰδήσω (Ion.)], ὤδησα, ὤδηκα.

Οἶομαι, *think*, in prose generally pres. οἶμαι and impf. ὤμην in 1 pers. sing.; οἰήσομαι, ὤηθην.

Οἴχομαι, *be gone*, (ε-) οἰχήσομαι, οἴχωκα or ὄχωκα (with irreg. ω for η).

*Οκέλλω (ὀκελ-), *run ashore*, aor. ὤκειλα. (4.)

*Ολισθάνω, rarely ολίσθαινω (ὀλισθ-), *slip*; 2 a. ὤλισθον. (5.)

*Ολλύμι (probably for ὀλ-νύ-μι) rarely ὀλλύω (ὀλ-), *destroy, lose*, f. ὀλώ, a. ὤλεσα, pf. -ὀλώλεκα; 2 p. ὀλώλα, *perish*, 2 plpf. ὀλώλειν. Mid. ὀλλυμαι, *perish*, f. ὀλσῶμαι, 2 a. ὀλόμην. In prose generally ἀπ-ὀλλυμι. (II.)

*Ομνύμι and ὀμνύω (ὀμ-, ὀμο-), *swear*, f. ὀμοῦμαι, ὤμοσα, ὀμώμοκα, ὀμώμοσμαι (with ὀμώμοσται), ὤμωθην and ὤμόςσθην; ὀμοσθήσομαι, a. m. -ὤμοσσάμην. (II.)

*Ομόρηννυμι (ὀμοργ-), *wire*, ὀμόρξω, ὀμόρξομαι, ὤμορξα, ὤμορξάμην; ἀπομορχθεῖς. (II.)

*Ονίνημι (ὀνᾶ-), *benefit*, ὀνήσω, ὤνησα, ὤνήθην; ὀνήσομαι; 2 a. m. ὠνάμην or ὠνήμην. § 125, 2. (I.)

*Οξέω (ὀξύν-), *sharpen*, -ὀξύνω, ὤξυνω, -ὤξυνμαι, -ὤξύνθην. In prose only in compos. (4.)

*Οράω (ὀρα-, ὀπ-), *see*, imperf. ἐώρων; ὄψομαι, ἐώρᾱκα or ἐόρᾱκα, ἐώρῃμαι or ὤμμαι, ὤφθην, ὠφθήσομαι. For 2 a. εἶδον, &c., see εἶδον. (8.)

*Ορέγω, *reach*, ὀρέξω, ὤρεξα, ὠρέχθην; ὀρέξομαι, ὠρεξάμην.

*Ορίνυμι (ὀρ-), *raise, rouse*, ὀρσω, ὠρσα, 2 p. ὤρωρα (as mid.). Mid. ῥίσει, ῥύσει, 2 a. ὠρόμην. Poetic. (II.)

*Ορύσσω or ὀρύττω (ὀρύγ-), *dig*, ὀρύξω, ὠρυξα, -ὀρώρυχα (rare), ὀρώρυνγμαι (rarely ὠρυνγμαι), ὠρύχθην; f. p. -ὀρυχθήσομαι, 2 f. p. ὀρυχήσομαι. (4.)

*Οσφραίνομαι (ὀσφρ-), *smell*, (ε-) ὀσφρήσομαι, ὠσφράνθην (rare), 2 a. m. ὠσφρόμην, (5. 4.)

*Οφείλω (ὀφελ-), [Epic reg. ὀφέλλω], *owe*, οὐγῆτι, (ε-) ὀφείλῃσω, ὠφείλησα, a. p. pt. ὠφειληθεῖς; 2 a. ὠφελον, used in *wishes* (§ 251, Note), *O that!* (4.)

*Οφλιγκάνω (ὀφλ-, ὀφλισκ-), *be guilty, incur (a penalty)*, (ε-) ὀφλήσω, ὠφλήσα (rare), ὠφληκα, ὠφλημαι; 2 a. ὠφλον (inf. and pt. sometimes accented ὠφλειν, ὠφλων). (6. 5.)

II.

Παίζω (παιδ-, παιγ-), *sport*, παίζομαι, ἔπαισα, πέπακα, πέπαισμαι. (4.)

Παίω, *strike*, παίσω, ἔπαισα, πέπαικα, ἐπαίσθην. § 109, 2.

Παλαιῶ, *wrestle*, παλαίσω, ἐπάλαισα, ἐπαλαίσθην. § 109, 2.

Πάλλω (πᾶλ-), *brandish*, ἐπῆλα, πέπαλμαι. (4.)

Παρανομίω, *transgress law*, augm. παρην- or παρεν-, παρανεν-. § 105, Note 2.

Παροινέω, *insult (as a drunken man)*, imp. ἐπαρφύουν; παροινήσω, ἐπαρφύνησα, πεπαρφύνηκα, ἐπαρφύνηθην.

Πάσσομαι, fut., *shall acquire* (no pres.), pf. πέπθμαι, ἐπᾶσάμην. Poetic. Not to be confounded with πάσσομαι, ἐπᾶσάμην, &c., of πατέομαι.

Πάσσω or **πάττω** (πᾶδ-), *sprinkle*, πᾶσω, ἔπᾶσα, ἐπάσθην. (4.)

Πάσχω (παθ-, πενθ-), *suffer*, πείσομαι (for πενθ-σομαι, § 16, 6, N. 1.); 2 p. πέπονθα; 2 a. ἔπᾶθον. (8.)

Πατέομαι (πᾶτ-), *eat*, πάσομαι (ᾶ), ἐπᾶσάμην. See πάσσομαι. (7.)

Πείθω (πιθ-), *persuade*, πείσω, ἔπεισα, πέπεικα, πέπεισμαι, ἐπέισθην (§ 16), πεισθήσομαι; fut. m. πείσομαι; 2 p. πέποιθα, *trust*; poet. 2 a. ἐπιθον and ἐπιθόμεν. (2.)

Πεινῶ, *hunger*, regular except in having η for α in contract forms, inf. πεινῆν. See § 98, N. 2.

Πελάζω (πελᾶδ-) and poet. πελάω (πελα-, πλα-), *bring near, approach*, pres. also πελάθω, *approach*; f. πελῶ (for πελάσω), ἐπέλασα, πέπλημαι, ἐπελάσθην and ἐπλάθην; ἐπελασάμην. (4.)

Πέμπω, *send*, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην, πεμφθήσομαι; πέμψομαι, ἐπεμψάμην.

Πεπαίνω (πεπᾶν-), *make soft*, ἐπέπᾶνα, ἐπεπάνθην, πεπανθήσομαι. (4.)

Πέρθω, *destroy, sack*, πέρσω, ἔπερσα. Poetic.

Πέσσω or **πέττω** (πεπ-), *cook*, πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην. (4.)

Πετάννυμι (πετᾶ-), *expand*, πετάσω (πετῶ), ἐπέτασα, πέπταμαι, ἐπετάσθην. (II.)

Πέτομαι (πετ-, πτ-) *fly*, (-) πτήσομαι (poet. πετήσομαι); 2 a. m. ἐπτόμην. Το ἵπταμαι (*raise*) belong 2 a. ἔπτην (poet.) and ἐπτάμην. The forms πεπότῃμαι and ἐποτῆθην belong to ποτάομαι. (2.)

Πήγνυμι (πᾶγ-), *fix, freeze*, πήξω, ἔπηξα; 2 a. p. ἐπάγην, 2 f. p. πᾶγῃσομαι; 2 p. πέπηγα, *be fixed*. (II.)

Πίμπλημι (πλᾶ-), *fill*, πλήσω, ἐπλησα, -πέπληκα, πέπλησμαι, ἐπλήσθην, πλησθήσομαι; a. m. ἐπλησάμην (trans.). § 125, 2. (I.)

Πίπρωμι (πρᾶ-), *burn*, πρήσω, ἔπρησα, πέπρημαι and ἐπέρησμαι, ἐπρήσθην. § 125, 2. Cf. πρήθω, βίωω. (I.)

Πίνω (πῖ-, πο-), *drink*, fut. πίομαι; πέπωκα, πέπομαι, ἐπόθην, ποθήσομαι; 2 a. ἐπίον. (8.)

Πινράσκω (περᾶ-, πρᾶ-), *sell*, πέπρᾱκα, πέπρᾱμαι, ἐπράθην: fut. pf. πεπράσομαι. The Attic uses ἀποδώσομαι and ἀπεδόμην in fut. and aor. (6.)

Πέπτω (πετ-), for πι-πετ-ω, *fall*, f. πεσοῦμαι, p. πέπτωκα, part. πεπτώς; 2 a. ἔπεσον [Doric ἔπετον]. (8.)

Πλάσσω (πλατ-?), *form*, ἐπλάσα, ἐπλάσμαι, ἐπλάσθην; ἐπλασάμην. (4.)

Πλέκω, *plait*, *knit*, πλέξω, ἐπλεξα, πέπλεγμαι, ἐπλέχθην, πλεχθήσομαι; 2 a. p. -ἐπλάκην; a. m. ἐπλεξάμην.

Πλέω (πλῦ-), *sail*, πλεύσομαι or πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι, ἐπλεύσθην (later). (2.)

Πλήσσω or πλῆττω (πληγ-, πλᾶγ-), *strike*, πλήξω, ἐπληξα, πέπληγμαι, ἐπλήχθην (rare); 2 p. πέπληγα (rare); 2 a. p. ἐπλήγην (in comp. -ἐπλάγην); 2 f. pass. πληγήσομαι and -πλᾶγήσομαι; fut. pf. πεπλήξομαι. (2. 4.)

Πλύνω (πλύν-), *wash*, f. πλύνῶ, ἔπλῡνα, πέπλῡμαι, ἐπλῦθην. § 109, 6. (4.)

Πνέω (πνύ-), *blow*, *breathe*, f. πνεύσομαι and πνευσοῦμαι, a. ἔπνευσα, pf. πέπνευκα. (2.)

Πνίγω (πνίγ-), *choke*, -πνίξω, ἔπνιξα, πέπνιγμαι, ἐπνίγην, πνίγηνσομαι. (2.)

Ποθέω, *desire*, ποθήσω, ποθήσομαι, ἐπόθησα; and ποθέσομαι, ἐπόθεσα. § 109, 1, N. 2.

(Πορ-, προ-), *give*, *allot*, stem whence 2 a. ἔπορον (poet.), p. p. πέπρωμαι, chiefly impers. πέπρωται, *it is fated* (with πεπρωμένη, *Fate*). See μέρομαι..

Πράσσω or πράττω (πρᾶγ-), *do*, πράξω, ἔπραξα, πέπρᾱχα, πέπραγμαι, ἐπράχθην, πραχθήσομαι; fut. pf. πεπράξομαι; 2 p. πέπρᾱγα, *have fared* (well or ill). Mid. f. πράξομαι, a. ἐπραξάμην. (4.)

(πριά-), *buy*, stem, with only 2 aor. ἐπριάμην, inflected in § 123.

Πρίω, *saw*, ἔπρισα, ἐπρίσμαι, ἐπρίσθην. § 109, 2.

Πτάρνυμαι (πτᾶρ-), *sneeze*; 2 aor. ἔπτᾶρον, 2 a. m. (ἐπτάρην) πταρείς. (II.)

Πτήσσω (πτᾶκ-, πτηκ-), *cower*, ἔπτηξα, ἔπτηχα. From stem πτᾶκ-, poet. 2 a (-ἐπτακον) καταπτᾶκων. (4. 2.)

Πτύσσω (πτύγ-), *fold*, πτύξω, ἔπτυξα, ἐπτυγμαι, ἐπτύχθην; πτύξομαι, ἐπτυξάμην. (4.)

Πυνθάνομαι, poetic πεύθομαι, (πῦθ-), *hear*, *inquire*, fut. πεύσομαι, pf. πέπυσμαι; 2 a. ἐπυθόμην. (5. 2.)

P.

*Ράινω (ῥᾶν-), *sprinkle*, ῥᾶνῶ, ῥραῖνα, ῥρασμαι, (ῥρανῶν) ῥανθίς.
Ionic and poetic. (4.)

*Ράπτω (ῥᾶφ-), *stitch*, ῥάψω, ῥραψα, ῥραμμαι; 2 a. p. ῥράφην; a. m. ῥραψάμην. (3.)

*Ράσσω or ράττω (ῥᾶγ-), *throw down*, ῥάξω, ῥραξα, -ῥράχθην. (4.)

*Ρέω (ρεγ-), for ῥρω, *do*, ῥέξω, ῥεξα. (4.)

*Ρέω (ῥύ-), *flow*, ῥεύσομαι, ῥρευσα, (-) ῥρύηκα; 2 a. p. ῥρύην; ῥύησομαι. § 108, ii., Note. (2.)

(Ρε-), stem of εἶρηκα, εἶρημαι, ἐρρήθην (ἐρρέθην), ῥηθήσομαι, εἰρήσομαι.
See εἶπον.

*Ρηγνύμι (ῥύγ-, ῥηγ-), poet. ῥήσσω, *break*; ῥήξω, ῥρηξα; 2 a. p. ῥράνην; ῥάγησομαι; 2 p. ῥρωγα, *be broken*; a. m. ῥρηξάμην. (2. II.)

*ΡΙγώ, *shiver*, ῥιγώσω, ἐρρίγωσα; inf. ῥιγῶν or ῥιγοῦν, § 98, Note 3.

*ΡΙπτω (ρίφ-), *throw*, ῥίψω, ῥριψα, ῥριψα, ῥριμμαι, ἐρρίφθην, ὀρίφθην, ὀριφθίσομαι; 2 a. p. ἐρρίφην. Pres. also ῥιπτέω. (3.)

*Ράννυμι (ῥω-), *strengthen*, ῥρωσα, ῥρωμαι (imper. ῥρωσο, *farewell*), ῥρώσθην. (II.)

Σ.

Σαίρω (σᾶρ-), *sweep*, aor. part. σήρας; 2 p. σεσηρα, *grin*, esp. in part. σεσηρώς. (4.)

Σαλπίζω (σαλπιγ-), *sound a trumpet*, aor. ἐσάλπιγξα. (4.)

Σβέννυμι (σβε-), *extinguish*, σβέσω, ἐσβεσα, -ἔσβηκα, ἐσβεσμαι, ἐσβέσθην; 2 a. ἐσβην; f. m. -σβήσομαι. (II.)

Σέβω, *revere*, aor. p. ἐσέφθην, w. part. σεφθείς, *awe-struck*.

Σείω, *shake*, σείσω, ἔσεισα, σείσεκα, σείσεσμαι, ἐσεισθην; a. m. ἐσεισάμην.

Σεύω (σῦ-), *move, urge*, ἔσσυμαι, ἐσσύθην or ἐσύθην; 2 a. m. ἐσσύμην. Poetic. (2.)

Σημαίνω (σημᾶν-), *show*, σημᾶνῶ, ἐσήμνη (sometimes ἐσήμῶνα), σεσήμασμαι, ἐσημάνθην, σήμανθήσομαι; mid. σημανοῦμαι, ἐσημηνάμην. (4.)

Σήπω (σᾶπ-), *rot*, σήψω, 2 p. σείσπη (as pres.); σείσμαι; 2 a. p. ἐσάπην, f. σάπῆσομαι. (2.)

Σκάπτω (σκάφ-), *dig*, σκάψω, ἔσκαψα, ἔσκαφα, ἔσκαμμαι, 2 aor. p. ἔσκάφην. (3.)

Σκεδάννυμι (σκεδά-), *scatter*, f. σκεδῶ, ἐσκέδασα, ἐσκέδασμαι (part. ἐσκεδαμένους), ἐσκεδάσθην; ἐσκεδασάμην. (II.)

Σκῶλλω (σκέλ-, σκλη-), *dry up*, ἔσκληκα; 2 a. ἔσκλην (ἀπο-σκληῖναι). (4.)

Σκέπτομαι (σκεπ-), *view, σκέψομαι, έσκεψάμην, έσκεμμαι*, fut. pf. *έσκέψομαι*. For pres. and impf. the better Attic writers use *σκοπῶ, σκοπούμαι*, &c. (see *σκοπέω*). (3.)

Σκήπτω (σκηπ-), *prop. -σκήψω, έσκηψα, -έσκημμαι, έσκήφθην; σκήψομαι, έσκηψάμην*. (3.)

Σκοπέω, *view*, in better Attic writers only pres. and impf. act. and mid. For the other tenses *σκέψομαι, έσκεψάμην*, and *έσκεμμαι* of *σκέπτομαι* are used. See *σκέπτομαι*. ε

Σκώπτω (σκωπ-), *jeer, σκώψομαι, έσκωψα, έσκώφθην*. (3.)

Σμάω, *smear*, with η for ā in contracted forms (§ 98, N. 2), *σμή for σμῆ, &c.*

Σπάω, *draw, σπάσω (ä), έσπάσα, έσπάκα, έσπασμαι, έσπάσθην, σπασθήσομαι; σπάσομαι, έσπισάμην*. § 109, 1, N. 2; § 109, 2.

Σπείρω (σπερ-), *sow, f. σπερῶ, έσπειρα, έσπαρμαι; 2 a. p. έσπάρην*. (4.)

Σπίνδω, *pour a libation, σπείσω, έσπεισα, έσπεισμαι; σπείσομαι, έσπείσάμην*. § 16, 3 and 6.

Στείβω (στιβ-); *tread, -έστειψα, (ε-) έστίβημαι*. Poetic. (2.)

Στέλλω (στελ-), *send, f. στελῶ, έστειλα, έσταλκα, έσταλμαι; 2 a. p. έστάλην; -σταλήσομαι; a. m. έστείλάμην*. § 109, 4. (4.)

Στενάζω (στεναγ-), *grieve, στενάξω, έστέναξα*. (4.)

Στέργω, *love, στέρξω, έστερξα; 2 p. έστοργα*. § 109, 3.

Στερίω, *deprive, also στερίσκω; στερήσω, έστέρξα, έστέρηκα, έστέρημαι, έστερήθην, στερηθήσομαι; 2 aor. p. έστέρην, 2 fut. (pass. or mid.) στερήσομαι*.

Στιγίω (στιγ-), *prick, στίξω, έστιξα, έστιγμαι*. (4.)

Στορέννυμι or **στόρνυμι** (στορε-), *f. στορῶ (for στορέσω), έστόρεσα, έστορεσάμην*. (II.)

Στρέφω, *turn, στρέψω, έστρεψα, έστραμμαι, έστρέφθην (rare in prose); 2 pf. έστροφα (rare); 2 a. p. έστράφην, f. στράφησομαι; mid. στρέψομαι, έστρεψάμην*. § 109, 4, N.

Στρώννυμι (στρω-), *same as στορέννυμι; στρώσω, έστρωσα, έστρωμαι, έστρώθην*. (II.)

Σύρω (σϋρ-), *draw, [fut. συρῶ late,] aor. έσϋρα, έσυράμην*. (4.)

Σφάζω (σφᾶγ-), *slay, in Attic prose generally σφάττω; σφάζω, έσφαξα, έσφαγαμαι; 2 aor. p. έσφάγην, fut. σφάγησομαι; aor. mid. -έσφαξάμην*. (4.)

Σφάλλω (σφᾶλ-), *trip, deceive, f. σφαλῶ, έσφηλα, έσφαλμαι; 2. a. p. έσφάλην, f. p. σφᾶλήσομαι; fut. m. σφαλοῦμαι*. (4.)

Σώζω (σωδ-), *save [also Ep. σώω]; σώσω, έσωσα, σέσωκα, σέσωσμαι (or -ωμαι), έσώθην, σωθήσομαι; σώσομαι, έσωσάμην*. (4.)

T.

- Ταράσσω** (ταράχ-), *disturb*, ταράξω, ἐτάραξα, τετάραγμαi, ἐταράχθην, ταραχθήσομαι; ταράξομαι. (4.)
- Τάσσω** (τάγ-), *arrange*, τάξω, ἔταξα, τέταχα, τέταγμαi, ἐταχθην, ταχθήσομαι; τάξομαι, ἐταξάμην; 2 a. p. ἐτίγην; fut. pf. τετάξομαι. (4.)
- Τένω** (τεν-), *stretch*, τενῶ, ἔτεινα, τέτ'κα, τέταμαι, ἐτάθην, τῆθήσομαι; τενούμαι, ἐτεινάμην. § 109, 6. (4.)
- Τέλειω**, *finish*, (τελέσω) τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελείσθην; fut. m. τελούμαι, a. m. ἐτελεσάμην. § 109, 2.
- Τέλλω** (τελ-), *cause to rise, rise*, aor. ἔτειλα. In compos. -τέταλμαι, -ἐτειλάμην. § 109, 4. (4.)
- Τέμνω** (τεμ-, τμε-), *cut*, f. τεμῶ, τέτμηκα, τέτμημαi, ἐτμήθην, τμηθήσομαι; 2 a. ἔτεμον, ἐτεμόμην (or ἐτῆμ-); fut. m. -τεμούμαι; fut. pf. τετμήσομαι. (5.)
- Τετραίνω** (τετραῖν-), *bore*, late pres. τιτραίνω and τιτράω; a. m. ἐτετρηνάμην. From stem (τρά-), aor. ἔτρησα, pf. p. τέτρημαι. § 109, 7 (c). (5. 4.)
- Τεύχω** (τυχ-), *prepare, make*, τεύξω, ἔτευξα, τέτυγμαi; f. m. τεύξομαι. Poetic. (2.)
- Τήκω** (τάκ-), *melt*, τήξω, ἔτηξα, ἐτήχθην (rare); 2 a. p. ἐτάκην; 2 p. τέτηκα (as mid.) (2.)
- Τίθημι** (θε-), *put*; for inflection and synopsis, see § 123. (I.)
- Τίκτω**, probably for τεκτ-ω (τεκ-), *beget, bring forth*, τέξομαι, ἔτεξα (rare), ἐτέχθην (rare); 2 p. τέτοκα; 2 a. ἔτεκον, ἐτεκόμην. (3.)
- Τίνω** (τι-), *pay*, τίσω, ἔτισα, τέτικα, -τέτισμαι, -ἐτίσθην. (5.)
- Τιτρώσκω** (τρο-), *wound*, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι. (6.)
- Τλάω** (for ταλα-ω), *bear, dare*, present not classic; f. τλήσομαι, p. τέτληκα, 2 a. ἔτλην. Poetic.
- Τρέφω**, *nurture*, τρέψω, ἔτρεψα, τέτροφα or τέτραφα, τέτραμμαi, ἐτρέφθην; f. m. τρέφομαι, a. m. ἐτρέψαμην; 2 a. [ἔτραπον Ep. and Lyr.], ἐτράπην, ἐτραπόμην. § 109, 4, with Note. This verb has all the six aorists.
- Τρέφω** (τρεφ- for θρεφ-, § 17, 2, Note), *nourish*, θρέψω, ἔθρεψα, τέτροφα, τέτραμμαi (inf. τεθράφθαι), ἐθρέφθην (rare); 2 a. p. ἐτράφην; f. m. θρεψομαι, a. m. ἐθρεψάμην. § 109, 4, with Note.
- Τρέχω** (τρεχ- for θρεχ-, § 17, 2, Note; δρᾶμ-), *run*, f. δραμούμαι, ἔθρεξα (rare), -δεδράμηκα, -δεδράμημαι; 2 p. -δεδρόμα (poet.), 2 a. ἔδραμον. (8.)
- Τρίβω** (τρίβ-), *rub, grind*, τρίψω, ἔτριψα, τέτριφα, τέτριμμαi, ἐτρίφθην; 2 a. p. ἐτρίβην, fut. p. τριβήσομαι; fut. pf. τετρίψομαι; f. m. τρίψομαι, a. m. ἐτριψάμην. (2.)

- Τρέω** (τρίγ-), *squeak*, 2 p. *τρέριγα* as present. Ionic and poetic. (4.)
Τρύχω, *exhaust*, fut. *τρυχώσω* (τρυχο-), a. *ἐτρύχωσα*, p. part. *τετρυχωμένος*.
Τρώγω (τράγ-), *gnaw*, *τρώξομαι*, -*τέτρωγμαι*; 2 a. *ἐτρώγον*. (2.)
Τυγχάνω (τύχ-, τευχ-), *hit, happen*, *τεύξομαι*, *τεύχηκα* or *τέτευχα*; 2. a. *ἐτύχον*. (5.)
Τύπτω (τύπ-), *strike*, (έ-) *τυπτήσω*, *ἐτυψα*, 2 a. *ἐτύπον* (rare), *ἐτύπην* (poet.); f. m. *τυπτήσομαι* (as pass.); a. m. *ἐτυψάμην*. (3.)
Τύφω (τύφ- for θυφ-, § 17, 2, Note), *raise smoke*, *ετοκε*, *τέθυμαι*, 2 a. p. -*ἐτύφην*, 2 f. p. -*τύφήσομαι*. (2.)

Υ.

- Ύπισχνόμαι** Ion. and poet. *ὑπίσχομαι* (strengthened from *ὑπέχομαι*), *promise*, *ὑποσχήσομαι*, *ὑπέσχημαι*, *ὑπεσχέθην*; 2 a. m. *ὑπεσχόμην*. See *ισχω* and *εχω*. (5.)
Ύφαίνω / *ὑφάν-* *weave*, f. *ὑφάνω*, *ὑφηνα*, *ὑφασμαι* (109, 6, N.), *ὑφάνθην*; aor. m. *ὑφηνάμην*. (4.)
Ύω, *rain*, *ὑσω*, *ὑσα*, *ὑσμαι*, *ὑσθην*.

Φ.

- Φάινω** (φῦν-), *show*, f. *φανῶ*, a. *ἔφηνα*, *πέφαγκα*, *πέφασμαι* (§ 109, 6, N.), *ἐφάνθην*; 2 a. p. *ἐφάνην*, 2 f. *φῆνίσομαι*; 2 p. *πέφηνα*; f. m. *φανούμαι*, a. m. *ἐφηνάμην* (rare and poet.), *showed*, but *ἀπ-εφηνάμην*, *declared*. See § 95; § 96; § 97, 4. (4.)
Φείβομαι (φιδ-), *dare*, *φείσομαι*, *ἐφεισάμην*. (2.)
Φέρω (οί-, *ενεκ-*, *ενεγκ-* for *έν-ενεκ-*), *bear*, f. *οἶσω*, a. *ἤνεγκα*, p. *ἐνήνοχα*, *ἐνήνεγμαι*, a. p. *ἠνέχθην*; f. p. *ἐνεχθήσομαι* and *οἰσθήσομαι*; 2 a. *ἤνεγκον*; f. m. *οἶσομαι* (sometimes as pass.); a. m. *ἠνεγκάμην*. (8.)
Φεύγω (φύγ-), *flee*, *φεύξομαι* and *φευξοῦμαι* (§ 110, ii. N. 2), 2 p. *πέφευγα* (§ 109, 3); 2 a. *ἔφύγον*. (2.)
Φημί (φᾶ-), *say*, *φήσω*, *ἔφησα*; pf. p. imper. *πεφάσθω*, part. *πεφασμένος*. For other forms and inflection, see § 127. (I.)
Φθάνω (φθά-), *anticipate*, *φθάσω* and *φθήσομαι*, *ἔφθῆσα*; 2 a. act. *ἔφθην* (like *ἔστην*). (5.)
Φθείρω (φθερ-), *corrupt*, f. *φθερώ*, a. *ἔφθειρα*, p. *ἔφθαγκα*, *ἔφθαρμι*; 2 a. p. *ἐφθάρην*, 2 f. p. *φθᾶρήσομαι*; 2 p. *διέφθορα*; f. m. *φθερούμαι*. (4.)
Φθίβω, *waste, decay*, *φθίσω*, *ἔφθισα*, *ἔφθιμαι*; 2 a. m. *ἐφθίμην*. Chiefly poetic. The present is generally intransitive; the future and aorist active are transitive. (5.)

Φράζω (φράδ-), *tell*, φράσω, ἔφρασα, πέφραξα, πέφρασμαι, εφράσθην (as mid.); ἐφρασάμην (chiefly Epic). (4.)

Φράσσω (φράγ-), *sende*, φράξω, ἔφραξα, πέφραγμα, ἐφράχθην; ἐφραξάμην. (4.)

Φρίσσω or φρίττω (φρίκ-), *shudder*, φρίξω (late), ἔφρίξα, πέφρικα. (4.)

Φρύγω (φρύγ-), *roast*, φρύξω, ἔφρυξα, πέφρυγμα. (2.)

Φυλάσσω (φυλάκ-), *guard*, φυλάξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμα, ἐφυλάχθην; φυλάξομαι, ἐφθλαξάμην. (4.)

Φύρω, *mix*, πέφυρμαι, ἐφύρθην.

Φύω, (Ϝ), *produce*, φύσω, ἔφῦσα, πέφῦκα, *be (by nature)*; 2 a. ἐφῦν, *be*, *be born*; 2 a. p. ἐφύην; fut. m. φῦσομαι.

X.

Χαίρω (χῡρ-), *rejoice*, (ε-) χαιρήσω, κεχαίρηκα, κεχαίρημαι and κέχαρμαι, 2 a. p. ἐχάρην. (4.)

Χαλάω, *loosen*, ἐχάλασα, ἐχάλασθην. § 109, 2.

Χανδάνω (χᾶδ-), *hold*, 2 a. ἐχᾶδον.

Χάσκω, later χάλνω (χᾶν-), *gape*, 1. χᾶνοῦμαι, 2 p. κέχνηα (as pres.), 2 n. ἐχᾶνον. Ionic and poetic. (4.)

Χέω (χῑ-), *pour*, f. χέω, a. ἔχεα, -κέχῡκα, κέχῡμαι, ἐχῡθην, χυθήσομαι; a. m. ἐχεάμην, 2 a. m. ἐχῡμην. § 108, ii. 2. (2.)

Χώω, *heap up*, χώσω, ἔχωσα, -κέχωκα, κέχωσμαι, ἐχώσθην, χωσθήσομαι. § 109, 2.

Χράομαι, *use* (perhaps mid. of χράω); χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην. For χρήται, &c., see § 98, Note 2.

Χράω, *give oracles*, χρήσω, ἔχρησα, κέχρηκα, κέχρησμαι (-ημαι?), ἐχρήσθην. Mid. consult an oracle. § 98, Note 2.

Χρή (impers.), irreg. pres. for χρη-σι, *there is need*, (one) *ought, must*, subj. χρή, opt. χρεΐη, inf. χρήναι; imperf. χρῆν or ἐχρῆν. Ἀπόχρη, *it suffices*, inf. ἀποχρῆν, imperf. ἀπέχρη, f. ἀποχρήσει, a. ἀπέχρησε. (I.)

Χρῆζω (χρηδ-), *want, ask*, χρήσω, ἔχρησα. (4.)

Χρίω, *anoint, sting*, χρίσω, ἔχρισα, κέχρισμαι (or -ισμαι), ἐχρίσθην.

Χρώννυμι (χρω-), *colour* also χρώζω; κέχρωσμαι, ἐχρώσθην. (II.)

Ψ.

Ψάω, *rub*, with η for α in contracted forms (§ 98, N. 2), ψῆ, ψῆν, ἔψη, &c.; generally in compos., -ψήσω, -ψήσα, -ψησομαι, -έψησάμην.

Ψεύδω, *deceive*, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην ψευσθήσομαι ;
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Ψύχω (ψύχ-), *cool*, ψύξω, ἔψυξα, ἔψυγμαι, ἐψύχθην ; 2 a. p. ἐψύχην, or
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Ω.

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INDICES.

N.B.—In these Indices the principal references are made to the *pages* of the Grammar. But a more precise reference to some part of the page, or to a section, sub-section, or note, is added in a parenthesis whenever it has seemed necessary. For forms of verbs, see the Catalogue of Verbs. For forms of irregular nouns, see pp. 35—37.

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